

VOL XXI

THE

NO 16



CHRISTIAN CENTURY



\$1.50 PER YEAR.

CHICAGO, ILL., THURSDAY, APRIL 21, 1904

5 CENTS PER COPY.

Inspiration of a Good Work

Our Opportunities in
Chicago

Three Great Light's on
Easter Morning

Woman's Debt to Christ

Watchman. What of
the Night?

Crucified With Christ

Concerning the Education
Society

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The Christian Century

Volume XXI

CHICAGO, ILL., APRIL 21, 1904

Number 16

EDITORIAL

UNJUST AND UNFAIR

We hope our brethren throughout the United States will not forget that there are a score of Christian churches, whose consecrated members and heroic pastors are struggling against mighty odds to plant the Christianity of Christ in Chicago. We regret the occasion which makes it seem wise in the interest of our Chicago churches and our American Missions to publish the resolutions of the Hyde Park church. We do not understand the inveterate hatred which the Christian Standard constantly manifests toward Chicago nor the malicious spirit which does not hesitate to injure the cause of missions when trying to justify its course in excommunicating men and churches. What is still more inscrutable to us is that a brotherhood whose business men represent the very soul of honor and whose women are refined and cultured and whose preachers love the liberty wherewith Christ makes us free, should tolerate the unfair and unjust papal pretensions of a paper which denies the spirit of its founder as well as the spirit of Christ.

INSPIRATIONS TO A GOOD WORK

W E ALL know that if we would have electric light we must have strong power at the generating plant. The preacher is the generating plant of missionary light and power of the church. Like priest like people is essentially true of our missionary operations. We want to inspire our preachers to large enthusiasm for the May Offering for Home Missions. Our Home society, with the little means at its disposal, has been trying to keep pace with the growing demands of our brotherhood for enlarged work. It strives to answer the calls of God's providences and to meet as many as possible of the calls of our own brethren for help in establishing the cause of New Testament Christianity where they are weak and cannot do it of themselves.

The motives of Home Mission work are an inspiration—if our God has a work on earth to-day it is the work of soul-saving by the gospel. The work of missions is the work of God. The love of Christ constrains us to enter largely into this enterprise, the ripe harvests beckon us; the pleading calls for laborers impel us; results of Home Mission work confirm us in every good impulse and deed for establishing and upbuilding his kingdom in this good land.

The record of Home Missions is full of inspiration. Its record is not in its archives, but in the churches established from Boston to San Francisco; from Nova Scotia to Manitoba; from Montreal to Tampa; from Chicago to San Antonio; from Seattle to Charleston; from Oregon to Porto Rico; scattered over the land are the 2,968 churches organized by our Home Missionaries. Its record is not all on earth, for of the 135,644 souls won to Christ by our Home Missions, many thousands are hymning his praises in the land beyond the stars. Its record is history in rhythm; it is an epic poem as grand as was ever written; its work is the key that unlocks the secret of national prosperity. Its retrospect is enough, it needs no added words to emphasize the story of its many victories for Christ and home and native land.

The names of the supporters of the work of Home Missions are an inspiration—reading the record of almost every name we have been taught to revere in our history has been a supporter of this society, the mighty Campbell, the courtly Burnett; the fiery Ben Franklin, the wise Errett, the hard-working Moffett, and a thousand others equally loved and honored were all numbered among the friends and supporters of the American Christian Missionary Society. We read of Hardin winning ministers in the East; of Wright transferring whole congregations to a simple New Testament platform; of twenty-three congregations being organized in Oklahoma since our Detroit convention; of Stephens and Stevens organizing two and three churches a year, and the story of Home Mission results inspires our hearts to larger things.

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The future of Home Missions is an inspiration. An army settles down for a siege with simple, dogged perseverance; an army goes into winter quarters with dullness and indifference; it prepares for a long march with a dull sense of coming pain; but when comes the conflict with every prospect of victory, then the drum beat quickens every pulse. Such should be the attitude of the Church of Christ to-day in America, for victory is within our grasp. Every church should have every member stand up and be counted for Christ, in the effort to win a victory for him in America. Christ's cause should be first in thought and prayer; every conscience should be asked to respond to the divine call to duty.

We have assurances that not less than thirty churches will select their own Home Missionaries on the Living Link plan as the result of the May Offering; one church in Cincinnati is planning to have three missionaries of its own under the Home Board. Others will have two, and not less than thirty will have one. The cost is only \$300 for a year. Five men are each sustaining a home missionary under the home board; the day of larger things has dawned.

Let this May Offering for Home Missions be the greatest in our history. Let the preachers inspire themselves by a study of this work and then inspire their members to know that the cause of Christ is the supreme thing on earth; the church that shuts its eye to outward need shuts out also the vision of the Christ. The suffering Lord from the shadows of Gethsemane and the cross calls anew to his children to service. Let us go with him outside the camp to such service as will soon redeem those we love.

OUR OPPORTUNITIES IN CHICAGO

E MERSON'S statement that "America is another name for opportunity," and Gladstone's saying that "As America goes, so goes the world," are none the less true because they have been repeated until they have become trite. The nineteenth century handed down to the twentieth century a vast material equipment, such as the world has never known before. To quote Mr. Gladstone again, "The wealth of the world increased more in the first fifty years of the nineteenth century than in the eighteen centuries preceding the nineteenth century. During the two decades from 1850 to 1870 the wealth of the world increased more than the first fifty years of the nineteenth century." The material wealth of Christendom has been doubling up nearly every decade since, but the wealth of America has been doubling up faster than the wealth of any other nation.

The secret of this great increment of wealth is found in the magnificent material basis for development which America affords. When our Saviour came to earth to teach the fatherhood of God and the brotherhood of man there were sixty million slaves in the Roman empire. At the beginning of the twentieth century there were two thousand million steam and steel slaves working for the material wealth of Christendom. With a population of eighty millions in the United States there are fourteen steam and steel slaves working for each man. The United States not only has more machinery in proportion to its pop-

*Abstract of an address delivered at the Quarterly Rally of the Chicago Christian Missionary Society.

ulation, but its machinery and its workmen are more effective than those of any other nation. We are all familiar with the vast mineral and agricultural resources as set forth in Mr. Strong's "Our Country." Since that book was written the canal which will soon join the Atlantic with the Pacific has been definitely undertaken by the United States. Our central position with Europe and Africa on the one hand, and Asia and Australia upon the other, is fast making America primus inter pares among the nations of the earth.

There is as little doubt that fifty years hence Chicago will hold first place among American cities as a center of influence as that America already holds the first place among the nations of the earth. Situated at the lower end of Lake Michigan, it is already commercially and industrially the center of the richest and most intelligent portion of the earth. The wheat fields and cattle range from Manitoba and Texas on the northwest and southwest, the iron and coal mines from northern Michigan to North Carolina on the northeast and the southeast, all find a market in Chicago. And the large towns of such states as Illinois and Iowa where corn is king, through the electric interurban system of railways, are fast becoming suburbs of Chicago. Sixty years ago the Potawatomies danced their last war dance within a few yards of where we are gathered to-day. Now the center of the population of the United States is only a few miles south of Chicago. In 1830 we had two and a half square miles of area, and a few trading stations represented our population. To-day Chicago covers one hundred and ninety square miles of territory and has a population of over two million. The sun light which falls on Chicago alone would be sufficient, when properly applied, to run all the machinery in the world.

If America holds the opportunity of the future for the world and Chicago holds the opportunity of America, the Disciples of Christ have the greatest opportunities for city evangelization in Chicago than in any other city in America. First, Chicago's material basis, already so great, is doubling up in wealth through its increased commerce and manufactures and doubling in population every two decades at least. A great city like Chicago acts as a magnet, drawing persons from every walk in life to such a center. Here come thousands of Disciples every decade who have been prominent workers in their home churches, but alas, are too often lost for the upbuilding of churches which are Christian only, in the rush and roar of our city. Second, Chicago is already the greatest educational center in the world. There are more schools for the training of ministers and missionaries in Chicago than any other city in the world. We spend over ten million dollars a year in public education. From Northwestern University on the north to the University of Chicago, which already has an equipment of over twenty million dollars, on the south, Chicago is one vast center of formal and technical education.

But material wealth and intellectual wealth cannot save a city. It is righteousness that exalteth a nation, and Chicago needs Christ not less but more because of her great wealth and her great

educational facilities. It is a significant thing that in the north central states, from which Chicago is constantly drawing her quotas of men and of money, and where twice as much is lavished on education as in any other section of our country, crime is twice as prevalent. Chicago is already the great storm center in the great struggle between capital and labor. The utilization of machinery to the best advantage compels the organization of corporations; the organization of corporations necessitated the formation of labor unions. Nothing but the Gospel of the Son of God can ever make employer and employee live in peace and harmony and practice the golden rule. The opportunities of the Disciples of Christ in Chicago from the very logic of events are second to none in America. From Buffalo and Pittsburg on the east to Omaha and Kansas City on the west, in the very heart of America within one night's ride of Chicago, are a band of the most loyal and liberty loving Christian people, rapidly approaching one million strong. Boston needs Christ, but its religious life is largely crystallized. San Francisco needs Christ, but its influence cannot extend back over the nation. Owing to its industrial, commercial and educational conditions, Chicago needs Christ more than any other city in America, and when Chicago is once thoroughly Christianized it will exert a greater influence upon America than any other city. Our first Christian work in Chicago dates back to the middle of the last century. Until the organization of our Chicago City Missionary Society and the employment of E. W. Darst, we had only a few centers of Christian influence. During the past two or three years we have been strengthening our stakes as well as lengthening our cords. And at the present time Brother Larrabee reports twenty-one organized churches and nine mission stations. With thirty centers of influence in Chicago to-day we ought to have fifty churches with each church supporting a mission by the time of our centennial in 1909. And we ought to have a hundred churches each one supporting two missions or three hundred centers of influence by the time Chicago reaches a population of three million. This will only give us one center of Christian influence, having no creed but Christ, and no discipline but the New Testament, for every ten thousand of Chicago's vast population.

A few practical suggestions. First, in order to take advantage of the material opportunities which Chicago offers to the Disciples of Christ, we should have a body of business men who would study the needs and opportunities of Chicago, not only for city evangelization, but for the selection and development of centers of influence. Second, the Chicago City Missionary Society should select some strong preacher, open minded to new truth, but large hearted in evangelical fervor, who is an organizer, as well as a loyal preacher of the simple Gospel of Christ, as the superintendent of city missions.

Our great banks and industrial institutions are not one whit more important than our Chicago Christian Missionary Society. If these demand the entire time of an organizer in addition to the work of many others, a superintendent of missions who is a leader among men would

not lessen the work of our honored Brother Larrabee but would discover work for a number of such faithful men. Third, our Ministerial Association, our Chicago City Missionary Society, and a larger body of consecrated business men should all co-operate in securing a central location in Chicago where our hosts could rally in our own home. This central home of the Disciples in Chicago should not only have facilities for religious meetings and offices for our various societies, but should be so constructed as to be a source of revenue to the Christian work in Chicago. And lastly, I suggest that all the churches of Chicago co-operate in placing one church at a time out of debt, so that we may not repeat the history of the Central Church on the south side, or the North Side Christian Church. To be specific, let us follow the principle of Jesus, "Unto him that hath shall be given," and unite our efforts first on the Jackson Boulevard Church of Christ, and having placed it beyond the possibility of financial loss to our cause, center our financial strength on such churches as Englewood, Monroe Street and others in detail, until we have a score of church buildings free from debt. Chicago for Christ must be heralded not only in Chicago but from ocean to ocean and from the lakes to the gulf.

EDITORIAL PARAGRAPHS

From every part of the land comes the appeal for help to establish the cause of primitive Christianity. These demands are the evidences of growth of our brotherhood and also evidences of the promise and possibility of greater growth still to come.

The friends of the temperance cause will be pleased to know that the house committee on the judiciary have filed their report recommending the passage of the Hepburn-Doilver bill. But the victory is not yet won. Now is the time for public opinion to assert itself. It is almost universally conceded that if it can be brought up in the house at once it can be passed at this session. Write or "wire" to the members of the house urging that they co-operate in every possible way to bring about this wise measure. Do it now. Don't leave it for some one else to do. You do it. At the same time protest against the union of Indian Territory unless the terms of the treaties with the Indians regarding liquors and the liquor traffic are respected. If you want to do something practical, something that will count now is your opportunity.

There is also a clause from "Pending Civil Appropriation Act" which should not fail to stir the conscience of the Christian citizen. It is to this effect: "No bar or canteen shall be maintained where intoxicating liquors are sold at any branch of the National Home. No part of this appropriation shall be apportioned to any State or Territory Home that maintains a bar or canteen where intoxicating liquors are sold." The bill may be debated in the senate and then goes back to the house and to conference committee. Let your congressman or senator hear from you at once to this effect: "Undersigned favors Sundry Civil Amendments forbidding liquor selling at all soldiers' homes."

Three Great Lights on Easter Morn

By William
Holland
Matlock

MY devotions began before day. Our sleeping room has three windows controlling an unobscured view of the bay and the mountains that shut out the ocean from the peaceful harbor. We sleep with our windows wide open. Getting up early Easter morning to close them against a strong breeze that had sprung up from the southwest, I had for the hundredth time the sensation of the overpowering spiritual suggestion there is in light. No grander nor a truer exposition of the Man of Galilee can be penned than is contained in the simple statement that he is the Light of the World.

The Bay of San Francisco lay before me. The spirit of dawn was abroad upon the waters, but I could not distinguish the distant island of Alcatraz so plainly in view by day and such an interesting point in the general landscape as seen from the Berkeley hills. Its place, however, was soon revealed as the great revolving light on its high summit opened our way and sent its beams rushing through the darkness nineteen miles out to sea and up the mountains behind the town. Every few seconds came the same flushing of the darkness with light. In the very midst of my wonder at its clearness and beauty and moral significance came the reflection that the island was given over to harbor fortifications and a federal prison filled with men whose selfishness was greater than their patriotism. Almost in range with the Alcatraz light, but several miles beyond, are other light-towers, especially the Fort Point light at the narrow entrance called the Golden Gate. I have come to know all these lights and I am fond of locating them from my open window. I know, too, the good and faithful light-house keeper out at Fort Point, who was kind enough to explain to me one day in the tower all the mechanism of the great light. When the sun has dropped into the ocean beyond, I am fond of looking for the first flash of white or red at the harbor entrance. I know that the old sea captain of Fort Point has decided that there is darkness enough on the face of the deep to make it dangerous for ships to pass in and out of the Golden Gate. It's a simple task to polish the lenses and keep the light going, but it is just as grand as it is simple and easy. Ever since God said "let there be light" it has been the chief business of man to increase light and decrease darkness in the physical, in the intellectual and in the spiritual world.

I went back to bed, but not to sleep. More than once these harbor and coast lights have spoiled a morning nap for me, always, however, to my great gain spiritually. It is not that they are new to me; on the contrary, they remind me of old friends in the harbors around the world. To one who has voyaged much, light-houses are old friends. It was years ago on board ship and passing from the long voyage across the Atlantic through the English channel en route for Hamburg that I came to understand that hymn about "the lights along the shore that never grow dim." One must have known peril at sea to appreciate fully

how voyagers love light-keepers; and one must have been far from God and fearful of his own moral strength before he can sing right and prayerfully "Lead, kindly Light, lead thou me on." So I did not sleep, but fell to reflecting on what I had seen from my window. Yet I had seen nothing but light shining in the darkness before an Easter dawn. But I knew it was no star on the horizon. They do not need keepers and towers. God holds them in place. But Fort Point light must needs have a tower and a keeper. Imagination readily built up the delicate steel frame that the physical eye cannot see even by day from the Berkeley hills, or from my window. Below the tower it is built almost at the level of the water, where a sea-wall keeps back the ocean swell, a three-story barrack-like structure out of which the light-tower rises. Yet it was not built by man as a basement on which to raise a light. That is an accidental use to which it has been put. It is necessary for the reader to know, too, that this gloomy, silent building is very large as well as very high, and plain and unprepossessing in appearance; that it commands a full view of the inner harbor of the narrow channel, and of the sea; that it has ugly holes,—three rows of them—in its sides, and that these holes have ugly rusted drop-plates for shutters; that the great court is open to the sky; that it is surrounded by many silent rooms; that vaulted corridors run along each floor connecting intimately with spiral stairways all parts of the forbidding place; nor must the reader remain in ignorance of the fact that the roof of the strange and unsightly pile is flat, with soil upon it and the grass growing luxuriously all about; and that the children of the light-keeper play in this hanging lawn unharmed, to which they have access by a delicate suspension bridge, which it makes one dizzy to cross, and which connects the roof of the structure with the top of the bluff or point of land on which stands the white-painted, green-shuttered home of the old sea captain. Unconscious of all danger they fly across the bridge daily with their pet dogs to a play-ground more remarkable than any the children of the rich ever have or could buy. God made the climate so mild that they can play there above the roaring breakers ten months in the year and all the nations of the earth send their ships, their steamers and their men-of-war in a never ending procession past these rear admirals of our future navy. This play-ground cost the government \$2,000,000. It is old Fort Winfield Scott, completed in 1861 and worthless as a fortification. I had often seen it by day and had often watched its light by night. On this Easter morning, however, for the first time I fully realized that the deserted fortress and the light above its bastion are a prophecy of that time when war shall be no more, when all our harbors shall be guarded only by light-houses, not with guns.

When the sun shot up past the dome-like hills behind Berkeley, which in winter and spring are as green as an Iowa meadow in June, it found me at a favor-

able point above the quiet city, my face toward the west. At this hour of the day the bay, the coast range and Mount Tamalpais to the north of the harbor entrance, the Golden Gate, the Presidio or government reservation of 1,300 acres just south of the old fort, and the whole peninsula on which the city of San Francisco is built; Goat Island with the Naval Training School, Alcatraz with its prison, Angel Island with its quarantine station, hospitals and long harbor guns,—islands that rise from 140 to 760 feet above the water,—all this lies in the full blaze of the morning sun. In the landscape at the beholder's feet are the cities of Alameda, Oakland (60,000 population), Berkeley with the University of California, and across the bay the metropolis of 350,000 souls. Villages glisten in remote valleys or along the picturesque shores. The old sea-captain has put out his light, but the great light of day makes the old fort plainly visible fifteen miles away and even sends its beams searchingly into the cement homes of the powerful disappearing guns that frown from the lofty crests above the harbor entrance. The naked eye can see the white outline of the fortifications. It is not my intention to describe this scene of beauty and grandeur. I stooped to pick some strange blue flowers, some buttercups and a handful of golden poppies, then I descended into the city with my eyes on the bay and the mountains beyond and on the Golden Gate. I worshiped toward the west.

It was half-past ten o'clock when we reached the Congregational church, one block from our room. Two files of men, women and young people were waiting for the doors to open. Dr. Abbott was to speak. We took our places in line. The line was not straight, but broke at right angles half way up to the door, the people keeping to the walk. One poor fellow's selfishness got the best of him if it was Easter morning and he broke ranks, crossed the angle and pushed himself in a few yards nearer the door, which soon opened. The first bell rang while we were in line. Inside confusion reigned for several minutes, as is usual in too many churches before the service. Nobody seemed preparing for the service. There was a hum of voices everywhere. I was glad when the organist won the people from social chatting to a more reverential mood, which I was trying hard to get into in all the confusion about me. I had to exercise a good deal of self control, however, for the janitor, faithful soul, with the house parked in every corner, rang the second bell as an accompaniment to the first number on the pipe organ. The only thing I could think about was stupid janitors, and "sweet bells out of tune." I thought when my nerves had recovered that I was now safe from further mental wandering and settled down in my seat and noted that a palm stood at my side to remind me of the Sunday before. I was aroused from my reflections by the glad Easter chorus only to be transported by the same impulse to a seat in the far away Royal Theatre of the Bavarian capital. In the twinkling of an eye the platform before my eyes had been transformed into a

stage, and the stage into the study-room of the disappointed, melancholy Faust, with its high vaulting, its worm-eaten, dusty books, and its pretensions to laboratory equipments. It was the famous night scene with its all-night struggle more remarkable perhaps than that of Jacob, certainly it belongs with it in the same category. In other days I had seen Faust played, heard it sung in grand opera, and since then the Easter chorus brings it inevitably to my mind. I hear Faust's imprecations against philosophy, jurisprudence, medicine, and even theology. I hear him long for the moon-lit mountain heights, for the companionship of spirits, for freedom from "the choke-damp of learning." I see him open the book of magic, impatiently turn its pages until he finds the sign by which to command the earth-spirit's presence. I feel the nervous strain of the expectant Faust. I see the darkness of the dingy study-room give way to the red flames of the approaching Spirit and hear its measured voice that chills the blood of the conjurer. I see him quail before the spirit's presence and hear the spirit's stinging rebuke to his cowardice, the spirit's challenge to his courage; and then I hear the conjurer's grand self-assertion: "What! Flaming spirit, shall I be afraid of thee? I am Faust, I am Faust, and I am thy like!" only to be told that he is like unto that which he can comprehend. I feel all the humiliation of Faust in the presence of such a minor spirit. I feel the deepening gloom of hopelessness that settles over his proud soul and hear him pour it forth in his grand soliloquy. I feel, too, the secret pain which care works in his heart. I see him give up the struggle to make for himself a place among the gods. I see him take down the precious bottle of poison from its shelf, hear his words of praise for the powers that bring eternal slumber, hear him greet the coming day and see him lift the poison-cup to his lips when, lo! the sound of church bells and the Easter chorus, "Christ is risen," breaks on his ears, floods his soul and childhood's memories and faith fill his eyes, sad with disappointment and watching, with tears. Courage is restored. The poison is not taken. Faust lives. It was Easter morning in the middle ages.

The responsive reading by the large congregation made me conscious again of where I was. The reading appealed to me and I took a book from the rack and entered more vitally into the service; but it was not to last long. Caprice seemed to have me in its power. The scene began to change again before my eyes. My mind resembled a revolving stage. A fixed attitude was no longer possible. A lake appeared this time to my fancy and where the choir loft had been a moment before, I saw monuments and tombs and weeping willows instead of the fruit blossoms the decorators had tied up against the front wall and around the platform. The tombs were reflected in the still waters below where hundreds of lilies, no longer bunched along the altar rail, floated on the placid surface. The scene was not fancied. It was in fact a real spot in the Oakland cemetery that my imagination had this time summoned before my vision. And as I looked I saw the face of a girl among the lilies, and saw that she had been fair,

that she was young and pale, and dead. Blame not my fancy; for it was fact I saw, the fact of the day before, which an Easter morning paper had brought illustrated to my attention as if to mock my Easter joy by the sorrow and tragedy of life. The story was simple. Ten days before, the disheartened girl of nineteen years had disappeared from her home. On the way to the lonely spot she had given shelter to a child under her umbrella, for it was raining. But darkness had fixed itself in the young soul and the meeting with a child did not bring light. They were both children, both girls; the one too young to know Love, the other under its mysterious spell. In these two children, in this lonely cemetery, on a rainy evening, Life and Death met, walked together, talked to each other, and parted. Life sought the joyful fire-side, Death hurried to the tombs with his sweet victim, whose body he left in the lake to prove that he had made another conquest among the living and to scorn and mock the Lord of Life. My heart grew sad with grief. What tool Death used to decoy his victim I do not know. They say it was a lover. Death hates Love, for it is the secret of life. Occasionally it is misused and Death wins. Had she but lived to hear the Easter chorus Life might have won, joy might have conquered sorrow. Had some good friend but sung the Easter chorus

ten days ahead of time, the courage to live might have been reawakened. Thousands of struggling human beings fall victims to the deceptions of Death annually in our own prosperous native land. The Easter chorus must be sung daily and its spirit be joyfully manifested in the market place, in the office, on the highway, in the home,—everywhere, for we know not when we are walking and talking with men, women and children in their teens who are being hurried to the tombs by the common enemy. It is only the glad shout of "Christ is risen" that can make Death loose his hold and flee into the darkness. It is *only* Christ that is the Light of the World. When I reflected on this great truth I was comforted and I worshiped toward the East; and as I worshiped I saw the radiant face of our Master; and I saw strong angels leading a young girl, and heard one of them say to the Master: She struggled with Death and was deceived and overcome by him, who tore her flesh from her and left her spirit to wander among the tombs of the dead; but we found her and brought her out of prison. And I heard the Master say, My child. And I loved the Master.

When Dr. Abbott had finished his sermon, I found that I had heard enough of it to know that it was an assertion of the power of Life over Death.

Berkeley, April 9.

THE PREACHER'S CALLING

By J. E. CHASE

THE calling of the preacher differentiates from other of earth's callings. Around it cluster the sweetest fellowships and fullest confidences known to the human soul. The sacred longing for godliness and truth are his field of cultivation. His is a message of peace to the troubled soul; a message of love and forgiveness to the weak and erring; a message of hope and cheer to the bereaved and disconsolate; a message of rest to the weary; a message of power and truth fired by holy zeal that strengthens, animates and gladdens the spiritual man in the great conflicts of life. His is to sit at the feet of the great Teacher, drink from the fountain of truth, and then hasten forth to brighten and bless. "Freely he has received." Freely should he give. He is not the hireling of a local congregation. The work of the ministry is not an object of commercial value. A higher recompense awaits the faithful minister. He is the servant of Christ. Each congregation contributes to the support of the minister, not to constitute him their "hireling," but rather in obedience to Christ. "They who preach the gospel shall live of the gospel." They minister spiritual things, and reap of our carnal things.

Hardships attend the work of the faithful servant of Christ unknown to any other of the callings of earth; but, like Christ his exemplar, "He comes not to be ministered unto but to minister; to give his life for many." His is a life of consecration, but with a glorious ending. "They who turn many to righteousness shall shine like stars." Every hardship will be recompensed an hundred fold. Having endured hardness as a good soldier of Christ, the eternal joys and glo-

ries of that celestial land are awaiting him. He revels in their transcendent splendor. He basks in the sunlight of the Lamb. He bathes in the river of life. His are the true riches. This "stock" is always above "par." There is no danger of this "company" going by default; no danger of the "prospect" proving only a "shine"; but the streets are paved with gold and the gates are pearl set with the rarest gems. The "oil well" is forever a well of water springing up into Eternal Life. "The Medical Remedy Co.'s" of earth may come in contact with diseases incurable, but he who possesses shares in the heavenly kingdom will have no need for such things there. No sickness, no pain, no death.

How like the foolish virgin are the preachers who, in view of the above, turn from their holy calling to promote schemes for commercial value, coveting the treasures of earth, and in running after those err from the faith and pierce themselves through with many sorrows. Not only has the preacher who has invested the means placed in his care for the proclamation of the gospel, been unfaithful with it, but he has influenced others to enter the gambling arena in which there is no line where he can say, "Thus far shalt thou come, and no further."

When I received an invitation some time ago to purchase \$30 worth of "stock" in one of these concerns, I thought, Another chance to sell my Christ for thirty pieces of silver; and I said, Lord, there are enough Judases in the world; I will endeavor to be true to thee.

If a man wishes to make money, let him choose some other vocation. I do protest against subordinating the work of the ministry with all its sacred duties.

(Continued on page 393.)

Woman's Debt to Christ

By Percy Leach

II. Contempt for Women.

DURING the early centuries of the Christian era, if a girl baby was fortunate enough to escape being murdered, or exposed and all the dangers incident to exposure, there was still not much of brightness in the future for her. Girls' education was designed to impress upon them their inferiority to men. In Roman laws and customs manly vigor and strength was compared with the physical and mental weakness of women. Their duty to render homage to men was constantly impressed upon them. The sayings of philosophers, poets and statesmen were full of such remarks as these: "If nature had allowed us to be without women, we should have been relieved of very troublesome companions."

We sometimes hear remarks not unlike this in modern times. Winston, a negro, was a preacher in Virginia and his ideas of theology and human nature were often very original. A gentleman thus accosted him one Sunday: "Winston, I understand you believe every woman has seven devils. Now how can you prove it?" "Well, sah, did you eber read in de Bible how de seben debbels were cast out of Mary Magdalen?" "Oh, yes, I have heard of that." "Did you eber hear of dem bein cast out ob any odder woman, sah?" "No, I never did." "Well, den, de odders got 'em yet."

During the times mentioned, a more invidious insult could not be heaped on a man than to apply to him the epithet "woman." In Greece woman was treated all her life as a minor. If unmarried, her father or some male relative exercised guardianship over her; if married, she was treated as a daughter more than as a wife. She could inherit property only in the event of there being no male heirs, and these were increased to reduce this possibility to a minimum.

Marriage was a political and civil institution. To marry was a duty every patriotic citizen owed to the State. The father chose his son's wife, and of course in such unions affection found no place. According to Plato and Aristotle, it was necessary, in marrying, to think of usefulness to the State more than of personal taste or happiness. To be sure, these philosophers recognized the importance of marriage as a means of bringing into the world servants of the gods, and of passing on the paternal name and honors to worthy posterity; but they never lost sight of the fact or failed to point out that its chief significance and importance was political. These political considerations were almost the sole ones that determined the choice of a wife. It was unusual for a man to choose a wife outside of the class to which he belonged.

Augustus passed a law giving permission to free men to marry in a lower class. In such unions as these there was no conjugal affection. In the home the husband was supreme, and the wife was taught to revere her husband not as a companion but as a master. He never asked her advice or counsel; his was the only will, her chief duty was to obey. He sought on all occasions to impress her with his manliness and dignity as a

citizen. If there was any tenderness or affection in his character it was lavished on some one other than his wife. It was a condescension if he deigned to speak to her at all. Socrates once asked Cratylus, "Is there any one with whom thou talkest less than with thy wife?" "No one, or at least very few people," was the disciple's answer. How different from modern times when a conversation like the following may often be heard:

"Got a talking machine at home?"

"Yep."

"What'd you pay for it?"

"Nothing. Married it."

The wives of the Greeks lived in almost absolute seclusion. They were usually married when very young, their occupations were to weave, spin and superintend the household. They lived in a special and retired part of the house and seldom went around, and never attended public spectacles. They received no male visitors and had not even a seat at their own tables when male guests were present. Living as they did, almost exclusively among their female slaves, deprived of the educating influence of male society, and having no place at those public spectacles which were the chief means of Athenian culture, their minds must necessarily have been exceedingly contracted. In his book on ethics, Aristotle evidently thinks it his duty to put young men on their guard against the excess of conjugal tenderness and feminine tyranny as the habit that chains a man to his wife, a terrible calamity in those days. How far in advance of these ancient Mores are our domestic customs? Now husbands often take great delight in the company and entertainment of their wives.

A very large, strong man was often beaten most unmercifully by his diminutive wife. He was one day asked why he submitted to this indignity. He replied, "Oh, it doesn't hurt me any and she seems to enjoy it."

When Grecian culture was at its height the Mores of the time made it impossible for a legitimate wife to acquire the culture and education that the men so much admired. By closing to her all the doors

of culture and refinement, she became uncompanionable to her educated husband. In his effort to protect the virtue of his wife, he unfitted her for occupying the exalted position that she should have occupied in the home. The wife's virtue must be protected at all hazards, even at the cost of the husband's; indeed he felt himself under no obligation to live the same virtuous life that he demanded of his wife. Thus Grecian society recognized two classes of women; the wife, whose sole duty was fidelity to her husband, and the Hetaera, or mistress, who was supported by her illicit attachments. These public women, who were under no social restraint, mingled freely with the men in public and attended the public spectacles. They were the companions of poets, philosophers and artists, and thus received an education and a culture that gave them great influence among the men. It is not surprising that in such a state of thought and feeling, many of the more ambitious and accomplished women should have betaken themselves to this career; nor yet that they should have attained the social position which the secluded existence and enforced ignorance of Greek wives had left vacant.

The courtesan was the one free woman in Athens; gathering around her brilliant artists, poets, historians and philosophers, she flung herself unreservedly into the intellectual and aesthetic enthusiasm of the times. Aspasia, who was as famous for her genius as for her beauty, won the passionate love of Pericles, and is said to have instructed him in eloquence and have composed some of his orations. She was continually consulted on affairs of State, and Socrates, like other philosophers, attended her assemblies. Socrates himself has owned his deep obligation to the instruction of a courtesan named Diotima. The courtesan Leontium was among the most ardent disciples of Epicurus. These irregular relations, though indulged in by the very best of men, were not condemned or even censured. With the leading men setting such examples, and the highest social positions accorded to courtesans, the depth of vice into which the whole populace sank can better be imagined than described. Even their religion was tainted with these terrible corruptions; the worst vices known to the world found a welcome on Olympus.

Under these circumstances woman's condition became intolerable. Marriage was not respected and the majority avoided forming such an alliance. One poor man expressed the sentiments of the times: "Cursed be the first man who invented marriage, and then the second, and then the third, and the fourth, and all who imitated them."

The number of divorces grew rapidly. St. Jerome mentions a woman who was married to her twentieth husband, she being his twenty-first wife. Cato repudiated his wife at the request of a friend who wanted to marry her, and then remarried her after his death. The young men became less and less inclined to marry. Laws were passed to encourage marriage, celibacy was made a crime, and special favors were granted to mar-

TEARS

By Milton H. Lee

Speak not too lightly of the tears
That thou, perchance, mayst see;
The pangs and sorrows, borne for years,
May make them flow so free;
Their darksome source thou dost not
know—
They fall for naught to thee.

But in the heart, whence sadly flow
What seem but drops of light,
The star of hope may linger low
Within the gloom of night,
Without a ray of joy to make
Its cheerless portals bright.

Hast borne a sorrow in thy breast
That made the tear-drops start;
And hast thou longed for peace and rest
To calm thy aching heart,—
And yet canst smile when blinding tears
Like bitterness impart?

Nay, nay, when sorrow's eyes o'erflow,
Weep, then, when anguish weeps;
And let thy heart its pleasures know
When burdened sorrow sleeps,
When Peace returns to aching hearts
And Hope her vigil keeps.

ried men. But these laws had no power to check the decay. The empire was fast sinking in the social mire. Its doom was sealed and it had no power to cleanse itself. If it was to be rescued it must be by a power from without. The fullness of time had come for a new social force to enter the world.

During all this darkness of sin and vice, this degradation into which woman had been plunged, she was more sinned against than sinning. She was more deserving of pity than blame, of sympathy than censure. If she did not value purity, if she lacked ambition, it was because the Mores of the time had trampled the banner of purity in the mire; insisting that woman was inferior to man, by nature vile, and useful only to gratify the passions of man. She was a Pandora by whom all the ills and woes of life were brought into the world to trouble men.

Where in all this dismal picture was there an incentive to purity and righteousness? The influential women of the time could not help the other members of their sex for they were all courtesans; the goddesses could furnish no inspiration to better living for they were modeled after courtesans. This social darkness, however, was not entirely lacking in gleams of moral sentiment, and their literature occasionally sparkles with a picture of true affection and purity. But they were as the occasional flashes of lightning in a murky sky, serving only to make its darkness more intense. Their efforts, laudable as they were, were as futile as those of a firefly to light up a dark night.

It is ridiculous to expect that amid all this contempt woman could hold her head up and retain her virtue. How could she respect herself when everywhere she went she was told she was not respectable? How could she be virtuous when she lacked the very essentials of virtue, physical strength and freedom? Lacking every incentive and opportunity to develop her higher nature, it is not surprising that she sank into a condition of wantonness and licentiousness the like of which savagery alone could duplicate. The men, no better themselves, attributed this degradation to the innate depraved character of woman rather than to its true cause, the degrading inferiority and contempt with which he always treated her. It seems remarkable that Greece with all her intellectual and ethical culture should treat women with such utter disdain; and that Rome with its culture and advance in jurisprudence could discover no check to the corruptions into which woman was sinking. If their society was to be rescued from its certain doom, it must be by some force, foreign to any other philosophy, culture, or State could, or had exerted.

One day at noon the Messiah sat by a well in Samaria and talked with a woman and drank from her pitcher. The disciples coming marveled that he talked with a woman, but they did not ask him his purpose, or why it was that he talked with her. This little incident, which showed his utter disdain and disregard for all customs and rules which originated in false ideas concerning woman's position and inferiority, together with the whole tenor of his teaching concerning

rights and justice, have worked for woman an emancipation by passing through the portals of infancy, how much more has he exalted woman by being born, nursed and reared by a member of that sex. The Romans would rather

think of their divinity as springing full grown from the head of some god than have them degraded by being born of a woman. But the Son of God, ever the friend of weakness, was willing to grant to woman this large share in his life.

"Watchman, What of the Night?" By Mrs. Phoebe R. Gibson

THIS is a day, a time, of great physical, mental, moral and spiritual activity. The air is full of throb and stir. Earth groans with upheaval. Science is searching earth from center to circumference to find some solution of the great problem of life, or soaring amongst the stars to find in star-dust how the worlds are formed and where is located the great creative principle.

The world looks on expectant, but we are often constrained to say, as did one of old, "Canst thou by searching find out God?" In the physical world brawn yields to brain as machinery takes the place of muscle.

In the mental, thought, far-reaching, seeks to grasp all knowledge, solve all problems and determine all questions. There is everywhere an uplooking for light. Though we see now as "through a glass darkly," yet, as in river, earth and rifted rock is found silver and gold and precious stones; as ocean storms cast beautiful shells upon the shore, so in all this restless, surging, heaving tide of thought, truth shall stand revealed.

In the moral world we find contending forces. The fight is on and fiercer growing as in the onward march of civilization ignorance and superstition lag behind or stand in the highway to block the wheels of progress and reform.

Intemperance lifts his hydra-head; his victims commit every crime in the calendar, while his fosterers fatten upon the slain of our land, and, ever growing more arrogant in their wealth and power, make aggressive warfare upon our most sacred institutions, ruin our homes, rule in our municipalities, manipulate our political parties, and dictate our laws; while anarchy and riot, regardless of all law, burn a smoldering fire that a few fagots gathered from the pile of fancied or real wrongs may at any time kindle into flames hard to control. In the mad worship of mammon men are hurried into crime, the thought of which, in saner moments, they would turn from in loathing, and thus foul blots of fraud and defraud, bribery and corruption, blacken many an otherwise fair character.

The picture is dark, but as the watchman said, "The morning cometh." Upon the other hand, philanthropists and reformers, missionaries and evangelists, good men and true, make brave battle for the right against oppression and wrong; and, side by side, keeping step with them, sometimes a little in advance, are the wives, mothers, daughters, sisters of these good men.

In the spiritual world of to-day the same eager, restless, inquiring spirit is manifest, and every "ism" under the sun comes out for an airing. Old systems of theology fade away like dissolving views, and old creeds struggle and moan in their death throes. Infidelity contends with the word of inspiration, denies its

source and its authority while agnosticism folds listless hands and cries, "I don't know"; and so, knowing nothing finds nothing at the beginning and looks for nothing at the end. But the Christian, trusting a God revealed by nature and by grace, going straight to the source, finds there the solution of this wonderful problem of life and destiny, its author God over all, our common Father, and every man a brother.

Many have tried to solve this problem in the light of human reason and miserably failed, because, unaided by revelation, the finite mind cannot comprehend the infinite.

In the Christ—the Word—we find the highest revelation of our Father and the holiest expression of His love ever revealed to man. In our Master, who should ever be our model, we find that firmness in temptation that never faltered, the faith that never failed and the love that knew no limit. Living in Him, who is the life, the light, the truth, the way, our lives take on new beauty as we grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Light springs up in life's darkest paths, brightening its saddest ways, leading us from the paths of error and sin into all truth.

So plain is the old gospel way, by faith, repentance and obedience, that we never need miss it. Once having entered this royal road, it is our privilege to go on in this the King's highway, bearing aloft the banner of the cross, until the royal palace is reached, where, casting all our crowns at His feet, we may sit down at the banquet of the King.

"Watchman, what of the night?" Dark, yes, very dark; but "the morning cometh."

When the King comes to His own
It will be a glorious day!
Earth redeemed will be His throne,
Every heart shall own His sway.

War drums all shall beat retreat
At His coming—Prince of Peace—
Hate departs with flying feet,
Care and sin and sorrow cease.

Justice, truth and love shall reign,
Universal brotherhood
Over all the world maintain—
Each shall seek another's good.

Flowers shall spring where thorns now
grow;
Pain and death will be unknown;
Peace shall as a river flow,
When the King comes to His own.

Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Ruskin.

"Crucified With Christ" By James C. Creel

I HAVE been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loveth me and gave himself up for me" (Ga. 2:20).

1. "I have been crucified with Christ." In what sense had Paul been crucified with Christ? He answers this question thus: "Knowing this, that our old man is crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6:6). He further answers this question in these words: "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Ga. 5:24). This crucifying the "old man," "the flesh with the passions and lusts thereof," is experienced in dying to sin. The apostle asks this question: "We who died to sin, how shall we any longer live therein?" (Rom. 6:2). Therefore, we die to sin by ceasing to live in sin, love sin, practice sin, and thus be wholly disinclined to commit sin. This moral death to sin is, indeed, a vital matter to the true Christian. The old man, the flesh with all its passions and lusts, must be subjugated, controlled, put to death—figuratively speaking—crucified with Christ, in order to live the true Christian life. The Christ died for sin, or on account of sin, and we must die to sin, be thoroughly crucified with Christ to sin, in order to live in holy communion and fellowship with him.

Great emphasis should be put upon the absolute necessity of being thoroughly crucified with Christ. This necessity is felt when we see so much of the gratifying of the flesh in its passions and desires on the part of many professed Christians. So much worldliness and selfishness are creeping into our hearts that we need more and more to die daily to sin, to be crucified with Christ.

2. "It is no longer I that live, but Christ liveth in me." Paul was dead to sin in that he had been crucified with Christ, yet in a very important sense he was alive. He was truly dead in regard to sin, but in regard to God he was indeed alive. Hence he gives this admonition: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11). Notice, "alive unto God" means living "in Christ Jesus," or Christ living in us; or as the apostle puts it, "Christ liveth in me." Paul in and of himself did not live, for he says: "It is no longer I that live." Still in a very vital sense the apostle did live, in that Christ did live in him—"Christ liveth in me." The apostle lived the Christ life by Christ living in him. This is the one and true life of every faithful Christian; for what is here true of the faithful Paul must also be true of every faithful follower of the Christ.

Beloved, does the Christ live in us and we live in the Christ? If this is true, then we will have the Spirit of Christ, then we will say, do and live as the blessed Christ would have us say, do and live. It is all vain for us to say Christ is in us if he does not live in us and we live in him in our words, acts and whole life. Christ lives in us and

we live in him. What a happy life! What a glorious life!

3. "That life which I now live in the flesh I live in faith." The whole Christian life is a life of faith; for "we walk by faith and not by sight." But the life of the Christian is Christ living in the Christian, and Christ lives in the Christian as he dwells in the Christian, and he dwells in the heart of the Christian by faith. Paul in his prayer for the Ephesian brethren prayed "that Christ may dwell in your hearts through (or by) faith" (Eph. 3:17). The whole religion of Christ belongs to the realms of faith. Every step and every act of the saint or sinner, toward God must be an expression or embodiment of faith. Without faith it is impossible to please God. In fact, any service or act toward God without faith is a sin, for Paul plainly says: "And whatsoever is not of faith is sin" (Rom. 14:23). Hence the apostle could truly say: "That life which I now live in the flesh I live in faith." Paul's whole heroic life ending in martyrdom was but a manifestation or expression of his great faith. All of God's greatest heroes in the past were men of heroic faith. The greatest heroes of the cross of Christ to-day are the men and women of the greatest faith. The life that many professed Christians "live in the flesh" is a life of care, worry, poverty and sorrow, when if it were a life of faith these burdens would be less, or more easily borne. As Jesus said on one occasion to his disciples, can be often said of us: "O ye of little faith" (Math. 8:26).

4. "The faith which is in the Son of God." The Christian's life of faith is that faith which is in the Christ, the one divine object of all gospel faith. Faith in the Christ is saving faith because it is faith in the one divine Savior, Jesus the Christ, the Son of God. All the power and efficacy of gospel faith is in the object of the faith, "the Son of God." Paul said to Timothy: "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). It is not a question of faith in this doctrine or that doctrine, but it is a question of faith in Christ Jesus. But faith in the Christ is faith that trusts in the Christ, that obeys the Christ, that follows the Christ in all things. Faith in the Christ, with the whole heart is great faith, strong faith, active faith, living faith. Therefore the Christian lives in the flesh by "the faith which is in the Son of God." By this faith he is made great in the Lord, strong in the Lord, active in every good word and work in the Lord. Let us ever say: "My faith looks up to thee, thou lamb of Calvary, Savior divine!"

Or let us ever sing:
"Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!"

5. "Who loved me and gave himself up for me." The Christian's faith is in the One who loves us and who gave himself up for us. As a willing sacrifice for sin, the blessed Christ gave himself up

to die on the cross that we might live through faith in him. Oh, the matchless love of our Saviour divine! Shall we not love him in return with the whole heart and with the whole life? Can we ever love and sacrifice for him enough who loved and sacrificed so much for us? Let us continually sing:

"Do not I love thee, O my Lord?
Behold my heart, and see;
And turn the dearest idol out
That dares to rival thee."

Beloved in Christ Jesus, have we all been truly crucified with Christ? If so, are we living the present life in faith, the faith which is in him who loved us and gave himself up for us? If we have indeed been crucified with Christ then we are dead to sin, dead to the world and all its allurements; and then we truly live, have the Christ life, by Christ living in us.

Plattsburg, Mo.

DAY OF OPPORTUNITY

By C. M. KREIDLER

MUCH as we appreciate the help of the Home Mission Board, we can't help feeling that too little is being done for the cause in this great state of Wisconsin.

1. This state is practically "unconquered land" to the Disciples of Christ. There are sixty-five cities of from two to thirty thousand people in which we have no churches. Among these is the capital of the state. In only eight of the seventy-one county seats, and in only sixteen of the seventy-one counties has "our plea" been established. Aside from New England, there is no state in the Union where our numbers are so small in proportion to the population of the state. It is a fact that only one in every 1,460 of the population is a Disciple of Christ.

2. To do this stupendous work our state forces are far from adequate. Our resources are limited to twenty-nine churches aggregating 1,327 members. Hence there is emphasized the need of greater consecration from within the state and more help from without.

3. This is the day of our opportunity. On all sides doors of opportunity are opening to us. The people are drifting from their old ecclesiastical moorings. Many of them are being received into our fellowship. Many more are headed this way. Our growth is proportionately larger than that of any other religious people, being fully 10 per cent. This field has never been so ripe for our harvest as it is now. One dollar spent here now will do the work of five in ten years from now.

Hence we plead for more money* and more men to help us take this state for Christ and his church.

THE PREACHER'S CALLING.

(Continued from page 390.)

ties to the greed and avarice of the age. I will not silently behold this evil tendency to grow until it brings a cloud of shame over the spiritual sky; but I will fight for that which shall make the world brighter and happier, and will crown Christ king in the hearts of his followers. When the ministry shall present a united front against evil of every kind, Christ will be Lord of all.

Concerning the Education Society

THE annual meeting of the American Christian Education Society is held during the session of the Disciples' Congress. In some respects the meeting held at the Chicago Congress was one of the most important in the history of the society. The previous sessions had been absorbed in speculations, proposed plans and resolutions. The Chicago meeting was the first which could point to definite results. The previous annual meetings were necessary precedents to any accomplishment, but we are all glad that we have passed that stage of our history. The report of General Secretary Harry G. Hill was looked upon as a test of the real worth of the society to our plea and people. If there were any doubtful or indifferent ones they were all evidently converted and filled with enthusiasm by the report, which called forth many testimonies regarding the usefulness and success of the organization and its bearing upon our progress as a brotherhood.

The American Christian Education Society grew out of a deep conviction, on the part of our educators and prominent brethren, that we were not doing enough along the line of higher Christian education. It is a fact, recognized by all familiar with our movement, that we are really neglectful and indifferent toward the few colleges we claim as our own. The colleges and universities have fostered our plea, instead of the people patronizing the institutions. To overcome this neglect, to aid our colleges, to urge our people to a more lively interest in their work, to merge their claims and present them constantly to our vast brotherhood, to arouse interest, awaken enthusiasm and focus their combined interests in one definite message, the American Christian Education Society was formed. It at once received the support and hearty sanction of our important institutions, and was received with favor by some of the best informed brethren among us.

At the Detroit convention Harry G. Hill was elected General Secretary, and instructed to devote all his time to the society's interests. The choice was unanimous and was concurred in by every educator present. The third Lord's day in January of each year was selected as Education Day, a day when the preachers were requested to present the claims of our colleges and take an offering for education. The offerings were to be sent to the general offices of the society and distributed as the givers might direct.

The General Secretary began his labors on the first day of December, 1903, which gave him about six weeks in which to begin and conduct the first general campaign in behalf of our colleges and universities. No attempt was made to reach the whole brotherhood as the time was inadequate for such an undertaking. The campaign was short, the secretary necessarily inexperienced, the brotherhood unprepared, and yet the report is most gratifying indeed. The total number of churches and individuals contributing was 148, the total amount aggregating \$3,243.77. The following institutions were represented in the gifts: Butler, Hiram, India Bible College, Drake, Bethany,

Christian, Cotner, Divinity House and Eureka. We might add also that reports are still coming in from many quarters, containing cheerful messages and substantial amounts for various institutions.

After the secretary's report was presented to the Congress, spontaneous en-

dorsements and hearty words of approval came from all parts of the audience. Many more would doubtless have been heard, but the time was limited. The officers for the ensuing years are as follows: President, Carey Morgan; Vice-President, W. W. Sciff; Secretary, Harry Holmes; Treasurer, F. W. Norton; General Secretary, Harry G. Hill, Box 111, Indianapolis, Indiana.

Died at His Post of Duty



WAR with all of its ravages and desolation discloses some of the truer elements of our common humanity. Whether upon the battle field or in the voting booth we admire the hero, the man who loves his country, who believes in her principles and is willing to make any sacrifice for her welfare. On the other hand, if there is anything that a true, brave man hates it is a coward and a traitor—one who holds his life of more account than his country's honor and his country's cause. The sentinel, as he stands guard at his post of duty fearing neither the blasts of winter nor the torrid heat of summer, has incarnated the spirit of true patriotism—the spirit which must animate the civilian as truly as the soldier.

Perhaps never in the history of modern warfare have men been put to a severer test than have the Russian soldiers during the past winter. All along the railroad which spanned the field of ice sentinels were stationed with a grave responsibility resting upon them. Out upon the Korean frontier it

was no uncommon occurrence for the patrolmen to find the sentry frozen and dead—men who were willing to give up life rather than prove recreant to duty; whose deeds of valor will never be emblazoned upon the pages of history nor whose names will ever be written upon the scroll of fame. But in the devotion and loyalty of such patriots does a nation's greatness consist.

Walter Menzies, accompanied by his wife and native evangelists, have visited many towns and villages in the Hamirpur District, India, and have spoken the words of life to one hundred thousand souls. The Christian Woman's Board of Missions has pre-empted the Hamirpur District as its territory and has established mission stations at Mahoba, Rath and Mouhda. From these centers the Gospel is being preached.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—Channing.

AT THE CHURCH

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Topic April 24, Isa. 45:11-19.

THE only hope of Africa is the gospel of God's grace. Something has been done, but still it is "The Dark Continent." As to what has been begun and accomplished, I am giving some brief paragraphs from the Christian Endeavor World and The Sunday School Times:

"In 1727, more than a century and a half ago, the heroic Moravian, George Schmidt, was the first missionary to Africa. A Christian government, that of the Dutch, sent him back to Europe as soon as they found him teaching the blacks.

"Sixty years later he was followed by Vanderkemp, a learned physician of Holland, converted from infidelity in his manhood. He often had to move his little Christian colony because of the opposition of nominally Christian whites.

"Not until the time of Moffat, in 1817, not a century ago, did missionary work begin in earnest in Africa. Livingstone had his apprenticeship under him, and married his daughter. Then followed a glorious succession of heroes, saints and martyrs, and none more glorious than the great leaders in the conquest of Uganda, Mackay, Hannington, Parker, Pilkington and Tucker.

"Altogether, Africa has now more than three thousand missionaries, and among its 150,000,000 people there are to be found more than one-fifth of a million converts."—C. E. World.

"The greatest missionary name on the roll of African missionaries is David Livingstone. Read his story in Blaikie's 'Personal Life of David Livingstone,' or in Walsh's 'Modern Heroes of the Mission Field.' 'The moral element and missionary aim in Livingstone's work have been by far the most powerful factor in the production of real and lasting benefit to the hopeless tribes of one-half of the forlorn continent,' says Dr. James Stewart.

"This is the only way to benefit and redeem Asia. Trade will not do it. Government will not do it. Only the gospel will do it. 'I have had twenty-one years' experience among natives,' said James Chalmers of the South Seas. 'I have lived with the Christian natives, and I have lived and dined and slept with cannibals, but I have never yet met a single man or woman, or with a single people, that civilization without Christianity has civilized.'"

As to the outlook in India and the progress of missions, the former Lieutenant-Governor of the Punjab, Sir W. Mackworth Young, testifies:

"As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say that, if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a

whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

The PRAYER MEETING

By SILAS JONES

THE FIRST HOME MISSIONARY.

Topic, April 26-29: Acts 8:1-25.

THE first home missionary saw what ought to be done and he went and did it. If we are looking to him as an example, we must look about us and see what ought to be done now. If our eyes are open, we know there is important work for us to do in America.

The Greatness of the Field.

The greatest thing in America, and not only in America, but in all the earth, is a man, an immortal man. And just as the Sabbath was made for man, and not man for the Sabbath, so America was made for man, not man for America. This mighty territory of ours, these boundless resources, all that enters into our material greatness, are of God, but intended to minister to the happiness, the well-being and the power of man. The greatness of this land as a mission field lies in the greatness of its people. Its supreme greatness as a mission field lies in the fact of their rapidly growing greatness. Thus far our population has doubled every twenty-five years; and there is no good reason for believing that its rate of growth will soon diminish. Though our republic is yet in its swaddling-bands, any one with half an eye can see what a towering giant among the nations it is destined to become. The most moderate calculations declare that the United States a century hence will have four hundred million inhabitants. We could to-day accommodate on our shores the entire population of the earth, 1,500,000,000, and not strain our resources. Ultimate America will put even these figures to blush.—George Dar-
sic.

The Greatest Problem.

The American city presents the greatest problem of the age to Christian workers. The bulletins of the Census Bureau are authority for the assertion that the majority of immigrants arriving in a continual stream from the older countries across the seas swarm in the cities. Mr. Frank Sargent, Commissioner General of Immigration, has recently pointed out that the social, moral and sanitary conditions of the tenement districts of our larger cities are seriously threatened by the influx of unclean, ignorant and immoral hordes from abroad. They huddle in already crowded tenements, live in filth and vice, contribute very largely to the cost of maintaining the criminal courts and the almshouses of the cities. The city churches are already overburdened with the problems of readjustment involved in the rapidly changing local conditions of city life. Few are able to grapple with the problem of race assimilation. And yet, to save America, we must save the cities from the social and moral corruption of European degeneracy. The cities are the refuge of the criminal classes. Here the line between the law violators and the law enforcers is so faint as to appear at times purely imaginary. Here the giant liquor evil is entrenched. The simple gospel is the only solvent of this most difficult of all problems, the only adequate remedy for this appalling peril.—The American Home Missionary.

Room for Us.

There is not only room for the Disciples of Christ, but there is urgent need of them. While recognizing all the good there is in other communions, we must hold to our conviction that in some important matters they are at sea in a fog. It is for us to publish the truth which God has revealed to us till all shall see it. It is high time for us to understand what God would have us do. We must make the spread of the Gospel of the

glory of Christ our first and chief concern. It is a time for heroic giving. It is a time for men to go out without purse or scrip or two coats, assured that God will supply their need according to his riches of glory. If we do this we shall have such a measure of prosperity at home as shall cause the scoffers to say, "God is in this people." The churches thus planted and watered will be missionary from the first, and will do their utmost to send the gospel into all the ends of the earth.—A. McLean.

The BIBLE SCHOOL

By CARLOS C. ROWLISON

LESSON V, PRAYER AND PROMISE. LUKE 11:13.

Golden Text: "Ask and it shall be given unto you; seek and ye shall find."—Luke 11:9.

PRAYER is the essence of religion. Until he can pray he is not religious. And until one can breathe from his heart the prayer which Jesus taught his disciples, he is not a Christian. The mere utterance of words is not prayer. The intense appeal to God to grant some special favor is not Christian prayer. Abraham Lincoln was at one time visited by a large delegation of ministers who requested him to fix a day for united prayer that God might give victory to the Union cause. His reply was: "Gentlemen, I have no anxiety to win God to our side. But I am exceedingly anxious to know what God's plan is and to give my full efforts in accord with it." How many have prayed God to spare the life of some child or dear companion; but the life was not spared. And then they rebelled against God and perhaps cursed him. Such have never yet been with Jesus through Gethsemane and brought themselves to pray, "Nevertheless, not my will but thine be done." When we pass our Gethsemane triumphantly we may be sure that we are Jesus' disciples.

Working as we pray. The supreme business of life is to bring in the kingdom of God. To the real disciple of Christ all else is secondary—business, education, even family. These are not to be neglected, but used, or perhaps lost, in the interests of the kingdom. With such an ideal, how unworthy seems the motto of many a professed Christian, "a man must live!"

In what religion were you told,

A man must live?

There are times when a man must die.

Imagine for a battle cry

For soldiers with a flag unrolled,

For soldiers with a sword to hold,

This coward's cry, this liar's lie,

A man must live!"

Every man must answer his own prayer. If that prayer is, "Thy kingdom come," all else must be subordinated to the ends of the kingdom.

Ask. Who has not asked, and found that he is speaking only to the emptiness of space! And why? Because we have asked out of the vanity of our own selfish desires. But take time to search your heart. Find its deepest needs. And when you have found these you have found not only your own desire, but a prayer which God himself has prompted! No man sincerely calls upon God but that he will find it was God himself who awakened the prayer in his heart. God is more anxious to hear the true prayer than we are to utter it. He is more eager to supply our real and eternal wants than we are to ask him. No father is so ready to give temporal food as is the heavenly father to supply all necessary things. Ask, then, for his presence, for the guidance of his Spirit, for his sustaining grace—and what else can one wish!

Ask and ye shall receive. Jesus nowhere uttered a more profound truth. We constantly endeavor to give the lie to it. We say that we ask for purity of heart; but we indulge in licentious thoughts, and so become libertines; thus our real request is answered. We ask for the spirit of benevolence; but we cling to the wealth of this

world and grasp for more and more, and so we become avaricious; thus our real request is answered. We seek an education, but we idle away our time, and put off until to-morrow the duty of to-day, and thus we become shiftless idlers; thus is found that which we really sought. Thus the integrity of character establishes itself in the world. Every man gets exactly what his soul aspires to. But the soul's aspirations are rewarded, not in the coin of the material, but in spiritual reward. And these rewards are irrevocable. They can be changed only as the essential purpose and desire of the soul itself is changed. We may become the sons of God, or devils, whichever we really ask to be!

BIBLE STUDY UNION NOTES

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II. EXPOSITORY NOTES.

By Rev. M. Campbell Morgan, D. D., Northfield, Mass.

Lesson for May 1. Moses at Kadesh-barnea. Israel's Cowardice and Punishment. Scripture Section, Num. chs. 13, 14.

ABOUT eighteen months had passed since the renewal of the Covenant. Much had taken place in that time. Moses had received the pattern, and erected the tabernacle. The nation had been consolidated upon the basis of the covenant. So far as outward organization is concerned, Israel is ready to enter and possess the land. The order has gone forth to strike tents, and take up the march. The incidents of our lesson occurred at Kadesh-barnea, on the very border of the Land of Promise.

The Rebellion of the People.

The sending of the spies was really a test of the condition of the people, not that God might discover that condition, but that He might reveal it to them. This was the perpetual principle of his dealings with them. He led them to humble them, to prove them. God knew the land, and the conditions existing therein. He also knew perfectly the true condition of their heart and that though the external organization was complete, they were not ready for possession, and were unfit for the strenuous demands which would be made upon them.

These facts known to him, must be demonstrated to them, and for that reason twelve are chosen, one out of each tribe, to go up and view the land. In examining their report let us notice what they all saw, what ten saw, and what two saw.

They all saw the land fruitful, and flowing with milk and honey. They all saw walled cities. They all saw the Nephilim, or giants, inhabiting the land.

Ten of them saw themselves as others saw them. "We were in our own sight as grasshoppers, and so were we in their sight." Comparing themselves with the foe, they became conscious of how they looked in the sight of the foe, and the result was cowardice and fear.

Two of them saw themselves as God saw them. "We are able to overcome it. . . . If Jehovah delight in us, then he will bring us into the land and give it unto us." That tells the whole story of difference. Ten omit God in their estimate of the forces, and difficulties are magnified into impossibilities. Two include God, and victory became certain. Yet the proportion was ten to two, and this meant the utter unfitness of the people. Murmuring against God and rebellion against Moses followed, and but for the direct intervention of Jehovah, the ten would have slain the two.

Thus the whole scene reveals their incapacity to accomplish that which God determined concerning them. Jehovah accepts their valuation of themselves. If in the making of that valuation they exclude him, then they cannot overcome, and consequently must not be permitted to attempt it. When presumptuously, and in spite of their revelation, they made the attempt, they were defeated.

The Intercession of Moses.

On this occasion Moses again appears as an intercessor with God. And here again the fundamental reason of his intercession is the same. He pleads with God for the honor of the name of God among the people. There is, however, an added argument in his inter-

cession. He pleads with him that he shall fulfil in the experiences of the people that revelation which he made of himself to Moses on the occasion of his former mediation. His quotation here of the gracious terms of that revelation is full of interest. The fuller knowledge of God which came to him then, becomes a new ground of successful appeal in this hour of trial.

The Divinely Inflicted Punishment.

And finally the lesson reveals to us the same unchanging Jehovah. His purpose must be accomplished even though it tarry. Evil must be judged, and the judgment is ac-

cording to the thought of the men who are unworthy and unfit. Excluding God from their calculations they expected to die in the wilderness. So shall it be. And yet there is discrimination in the carrying out of the sentence. Caleb and Joshua are ultimately to enter the land. There is also a touch of rare beauty in the words, "Your little ones that ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected." Their false pity for their children supposed that they would be involved in their own catastrophe. God's true love for the children delivers them from the penalty of the sins of the fathers.

Among the New Books

The Twentieth Century New Testament. A translation into modern English made from the original Greek. Complete in one volume. Fleming H. Revell Co. Price \$1.00. Many of the Christian Century readers have made the acquaintance of this translation through the separate parts which have been previously issued. We are very much indebted to the publisher for giving it to us complete in a single volume. To those who reverence the form rather than the content of sacred scripture they feel that unholy hands have been placed upon it and are ready to cry out in alarm. But to him whose chief interest is not in the preservation of antiquated forms and set phrases but in the right understanding of the Father's wills it will receive a cordial welcome. We have become so accustomed to the cadence of the authorized version that it no longer "grips" as we listen to the reading of it, but the "modern putting" of the old truth startles us—we shall trust—into more active service. This is a translation made directly from the Greek, by about twenty of England's best scholars. It is no cheap paraphrase, but is the work of men who have carefully weighed every word that they might give it an idiomatic modern English equivalent. Many who have been neglecting their Bibles will find this version helpful and illuminating.

Brimstone Bargains. In the Marriage Market or The Traffic in Sex. by Rev. F. G. Tyrrell. St. Louis Puritan Publishing Co.

This is a book of plain talk on a vital subject. The author knows what he wants to say and says it in a direct and forcible manner. He has a distinct thesis which he undertakes to prove, namely, that the present economic condition enslaves woman, making her financially dependent, forcing her many times to make alliances which are legal but lacking in those elements which insure happiness and domestic tranquillity. He will doubtless be charged with sensationalism, but this is a matter of little concern if he can succeed in arousing a slumbering conscience to the wrongs and social injustice of our times. Many are in perfect ignorance of existing social conditions and they feel that so long as "ignorance is bliss 'tis folly to be wise." They feel that affairs are not nearly so bad as he has made them out and that subjects such as he has discussed should not be talked of in "polite society." Others who are in sympathy with the author's general purpose will seriously question whether the sum total of good to be derived justifies the detailed narration of this darker side of life. But the author does not believe that evil grows less by being ignored. "Spraying devil-trees with rose-water and calling them sweet names does not change their infernal nature; it only makes them more dangerous." He has lifted the lid off of one corner of conventional society; believing that if Christian people but know the facts they will arise in their might and wage a never ending warfare against every

form of social vice. The book shows a hasty preparation in many parts.

Lux Crucis: A Tale of the Great Apostles. Harpers, New York.

Mr. Gardenhire has succeeded wonderfully well in reproducing the atmosphere of the days of Nero and his corrupt court and the time of the great Apostle Paul. He has not succeeded so well in vitalizing the material, scant and unsatisfying as it must be, of the daily life and walk of the apostle. Peter stands out as a beautiful, illuminating personality, but Paul is not so great nor so convincing in the characterization as he is, seen only through the medium of his wonderful "Letters" to the churches, and to his beloved friends. The book, however, is thoroughly readable, finely written, and is authentic as to customs and history of the times, while the interest is well sustained, largely through the charming love story which runs through its pages. The story of the troubled but triumphantly faithful lives of the early Christians and their pitiful ending in martyrdom, is set forth with an investiture of life and movement that makes it all sadly real to the reader. We predict a wide reading for Mr. Gardenhire's book.

Pictures from Pilgrims' Progress. Charles H. Spurgeon (Fleming H. Revell Co., Chicago).

No man was better fitted to discourse on Bunyon's great book than the great London preacher. He had read *Pilgrims' Progress* one hundred times. He meditated upon it much. Just now the tendency in religious thought is not to regard "Christian" as a perfect model. We prefer one who is more social in his Christianity. One may selfishly seek to save his soul. Nevertheless these addresses delivered to young converts by Mr. Spurgeon will be found helpful to young Christians and Christian workers.

In the chapter on "Helps" he enumerates some essentials for a true helper as follows: A tender heart, a very quick eye and ear, swift of foot, a loving face, a firm footing, a strong hand, a bending back. The figurative uses of these qualifications will be readily grasped. The book alone with divine passion for souls! There is no other explanation of Spurgeon. He says: "The dignity of a war chariot consists in the number of captives that are chained to its wheels, and the dignity of the pulpit consists in the souls converted to God through the gospel proclaimed for it."

AFTER

By Annie R. Sibbey

After the angry clouds are riven,
Lo, there's the peaceful blue of heaven.
After the pour or the drizzling rain,
The sun shines out again.

After the gloom and the darkness of night,
Cometh the beautiful morning light,

After the winter, cold and drear,
Spring's warmth and bloom and cheer.

After the work, reward; and smiles
Follow tears in the afterwhiles.
After the "journey is complete"
Rest for tired feet.

After the howling blast, the calm,
After the victory's won, the palm;
After the struggle the armor laid down,
After the cross the crown.
Riverside, Va.

HOME AND THE CHILDREN

The Path of Life.

The Path of Life is a toilsome one—
It is wholly an up-hill grade;
Our feet are tired ere the journey's done,
But it cannot be delayed.

The Path of Life is a dangerous one—
For pitfalls are in the way;
The stormy ground we ought to shun,
We are traveling every day.

The Path of Life is an eager one—
We look with an earnest gaze
To the life beyond when our race is run,
If worthy the father's praise.

The Path of Life is a busy one—
There's work for the willing hand;
Then hear with joy the Lord's "Well
done,
Be seated at my right hand."

Lincoln's Promise to His Mother.

Although the following story has been many times told, it is worth repeating and shows that it was like Abraham Lincoln to keep a promise when he made one.

While wine drinking was the fashion all around him, Mr. Lincoln never forgot his dead mother's request that he should close his lips to all strong drink. Once, when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to test the rare wines provided by their host, urging as a reason for the reproof, "There is certainly no danger in a man of your years and habits becoming addicted to its use."

"I meant no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln.

He had great love for his mother and respect for her memory. He once said:

"All that I am, all that I hope to be, I owe it to my angel mother."

Would that all mothers had such sons!—Selected.

HOW MUCH?

"Yesterday was my mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sunday School teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?" Miss Fowler asked.

"Lots," said Billy.

"Well, Billy, my little man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget our lesson last Sunday. You know what the Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on, thinking of it, and presently his round face grew sober.

"Yesterday we told mother that we gave her the presents with our love," said Billy. "To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school, I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I love my mother."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

Mrs. Stone, who was at work in the next room, looked out of the window with a sigh. She had so much to do, and there was so liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging up their caps with a scuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned round and stared at Billy. What a queer question! It was not a bit like a boy to ask that.

"Why?" he giggled. "Do you want to write poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much. That isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the oldest of them all. She was bolstered up in a big chair by the fire. She had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty ways," said Billy, wisely. "I'll tell you one right now. I love mother a boxful." With that he picked up the kindling box and marched out to the wood shed.

"O!" cried Henry. "That's what you mean, is it? Well, I love her a pailful." Then he seized the water bucket and started for the pump.

"I love her a scuttleful," said Robin; and he plunged down the cellar after coal.

Dora looked at the clock. She had looked at it five minutes before, and said to herself: "I do believe that my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing certain and sure." Reaching for the bottle, with a very wry face, she said: "I guess I can love her at least a spoonful."

There was a shout of laughter, Mrs. Stone heard it and glanced anxiously toward the door. "I hope that there is no mischief on foot," she said. "I'm in such a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window seat to listen to Billy and the others. So far she had said nothing; but when the kindling box, the pail, and the scuttle were full, and the medicine bottle was a little less full, the covers of Kitty's book went together with a

snap. "Don't you think," she said, "that all of us together, if we hurried, could love mother this roomful before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was hung on its nail and the last chair was set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" Mrs. Stone said.

"Yes'm," said Dora, demurely; "I took it for pure love—to you, not it."

Mrs. Stone looked around the tidy room; and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them every one, and her own face was just as bright as the brightest. "There's no other mother in the country," she said, "that has such children as mine!"

"There, now! Do you see?" said Billy to Robin. "Can't you tell how much you love a person? It feels nice doesn't it?"—Sally Campbell, in Exchange.

The only greatness is unselfish love. There is a great difference between trying to please and giving pleasure.—Henry Drummond.

We have reached a rare plan of unselfishness when we cherish no secret expectation of being served in turn by those whom we serve.—S. S. Evangel.

MEMORY MAKER.

Food With Certain Elements Required in the Brain.

Poor memory means an ill nourished brain. The proper food to help and nourish the brain will thus help the memory as in the following case:

"I have not known what it is to enjoy real good health, not having seen a well day in over 20 years and taking medicine most of the time until about a year ago.

"At that time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses from which I never expected to fully recover.

"My memory was also so poor that it caused me much chagrin at times.

"I had often heard how Grape-Nuts had helped other people's memory and that it was a brain food. Finally I was put on Grape-Nuts for my meals.

"It was so pleasing to the taste I enjoyed eating it, and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape-Nuts helped my nerves, gave me strength, increased my weight ten pounds, and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act I tell them it is all due to Grape-Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition, for he is an old friend and would like to see me perfectly well, knowing how long and how much I have suffered." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

NEW SERIAL STORY A WIND FLOWER

By CAROLINE ATWATER MASON

CHAPTER XXVI.

IT WAS past 10 o'clock of that same evening, and Mary Herendean left Eunice's bedroom and started to go to her own, with a clouded face. She had made her sister comfortable for the night and Eunice had declared that she was going directly to sleep and wanted nothing but to be left alone, but she had seemed weak and feverish and Mary felt ill at ease on her account.

It would have been impossible to Mary Herendean to regard Eunice without tenderness. Even now, seeing her slight, fleeting nature breaking down utterly under the present sharp testing, she still believed that a better womanhood was latent in the child, to be shown forth when touched by the right influence.

"Oh, to be wise," she cried to herself, "to see the way to call her out of this littleness, to find the reality of her nature, instead of its surface!"

Moses Herendean stood at the door of his room as Mary came through the hall. He had seen the evening paper and had thrown it into the fire.

"This is true, daughter, that we hear of Francis Norman?" he asked, detaining her.

Mary nodded her head, too faint at heart to speak.

"This is a day of close proving for him," said the old man quietly, "a day of clouds and thick darkness; but it is a day which must needs come if I have rightly read the man."

Mary looked at her father with a sudden dawning of light in her eyes. He had the clear vision; he would understand.

"Francis Norman has interested me exceedingly," he continued; "I have seen that he was in a false position from which a break, sudden or gradual, must inevitably come. Some men can live forever on the husks of things, but he can not. He has a nature dreamy and poetic perhaps, and so peculiarly open to a certain form of delusion, but I believe him to be absolutely sincere."

"I am sure that is true," Mary murmured.

"Some men have a kind of external sincerity, something like a garment which they can put off and on, but in him it is the tissue and fibre of his will. He is of the truth. 'Every one that is of the truth heareth my voice.' We must all stand by him earnestly now, Mary. I trust that Eunice may bring him good comfort and be to him as a light in a dark place."

Mary did not reply, but in silence kissed her father good-night.

Alone in her room, meanwhile, Eunice lay with wide-open eyes, struggling with the cough which would call Mary back

to her if she heard it, struggling harder with a sudden impulse which had arisen within her. At last she sat up restlessly in bed, turned on the light just above her head, and for a moment seemed lost in thought, her face white and piteous, clouded with perplexity.

Then suddenly, as if a definite conclusion had been reached, she sprang to the floor with nervous quickness, ran barefooted to her desk, gathered writing materials from it, and then returned, chilled from head to foot. For a moment she lay huddled in a little shivering heap, but soon she was warm and relieved, and drawing around her shoulders a little brown shawl which lay on the bed, with a curiously cold smile, she began to write with eager, tremulous haste.

The letter written, sealed, and ready, Eunice sat meditating on some plan for its immediate posting. Glancing at her clock she found it half-past 10 already; with 11 all chance for to-night would be over. Plainly there was no one in the house to whom she could entrust the care of mailing this letter, for Mary must never know that it had been written. It must go to-night, and it was only to step down to the corner of the lane; the night was fire; she really was not sick at all, just tired with all this worry, and of course she did take a little cold down in the rose garden that night; yes, her mind was made up.

With noiseless motions Eunice rose and dressed, wrapped herself in a heavy cloak, turned down her light, and softly made her way to the stairs in the rear of the house, avoiding that part of the hall into which Mary's room opened. A moment later she had opened the servants' door into the garden, and with light, winged steps, she sped down the path between the flower beds, faint with sweet odors of May lilies, to the green lane gate among the rose bushes. There was a big round moon in a white sky above her, with a weak halo rimming it; the moon seemed to stare at Eunice uncomfortably. When she pushed open the gate and stepped through, the lane looked dark and fearsome, and her hands shook so that she nearly dropped her letter, but with nerve, rather than with courage, she kept on, and ran all the way to the corner, where she slipped the letter into the lamp-post box. Some men strolling by singing, stared at her rudely, and she grew faint with fear, but they did not speak, and she ran back safely to the house by the way she had come, crept up the stairs, and found with unspeakable relief that her absence had not been discovered.

"A bad quarter of an hour, to be sure," she said to herself, as she turned out her light and laid her head again upon the pillow, all her pulses beating it seemed like great engines; "but it may be worth it all. There is one person left yet, I guess, to pity this poor little girl, if only he can forgive me."

CHAPTER XXVII.

TWO days later, in a drenching spring rain, Francis Norman entered the low iron front grate at the Willow street house once more and hurried down the walk strewn with wet leaves between the rows of drowned tulips. A doctor's carriage was being driven out by the side entrance at the same moment, and while he waited on the porch longer than usual the postman came down the path behind him and with a word of apology handed him a letter to be delivered within. The letter was addressed to Eunice in a man's hand and was postmarked New York. These points, however, Francis Norman did not note, and handed the letter to the housemaid as he went in, saying casually he believed it was for Miss Eunice and would she ask her if he might see her for a short time at once.

The maid ran upstairs and Norman entered the library, where he found Moses Herendean reading alone.

"Eunice is not ill, I trust?" he asked anxiously after he had greeted the old man.

"Yes, I regret to say," replied Moses Herendean, "that she is seized with what threatens to prove a severe illness. The doctor this morning speaks of pneumonia," and the father's face was troubled in spite of its serious composure.

While they were discussing her condition Eunice in her room upstairs lay with lustreless eyes and pale, parted lips, through which her hot breath came over-fast. Mary was absent from the room preparing remedies which the doctor had directed.

"Mr. Norman has come, Miss Eunice," said the maid, coming to the bedside with the letter in her hand; "he wants

DIDN'T LIKE IT.

Soon Found Why.

Coffee has a terrible hold on some people.

"About 8 years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbade tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store and having read about it I bought a package and made some. I did not like it, but tried it again and followed directions carefully. It was not long before I liked it better than any other drink, and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it.

"In summer when the weather is hot I do not have that 'all gone' feeling now, for when I drink a cup of Postum it refreshes and strengthens, but never has the bad after-effect like coffee.

"Postum is like everything else—it needs to be made right, and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

to see you most especial, if he can, and he sends you this letter, miss, though perhaps it was the postman gave it to him."

Eunice took the letter with eager haste from the maid's hand.

"How very obliging of him," she said in a weak, hoarse voice and with a faintly ironical smile as she saw the handwriting, while a rosy flush covered her face and neck, which had been unnaturally white before.

The maid stood waiting, but Eunice, tearing open the envelope, which fell on the carpet, opened the letter and glanced at the first words. At sight of them a sudden brightness came into her eyes and seemed to transform her face. She leaned back upon the pillow, under which she thrust the letter.

"Maybe it ain't good for you, Miss Eunice, to get that excited like," murmured the maid.

"That's all right, Betty," she said weakly. "Tell my sister to come here as soon as she can."

In a moment Mary was at the bedside, but even as she approached she stooped and picked up the torn envelope which had fallen from Eunice's hand. A glance at it sent a vivid flush to Mary's cheeks.

"Why, Eunice," she cried, "this is Ralph's writing! How can he dare to write to thee after father has forbidden him ever to do so again?"

"No matter, Mary; don't worry me about it now when you see how sick I am. Francis Norman is downstairs and you will have to see him. I certainly can't."

There was a brief but earnest argument between the sisters, in which Eunice held her ground, and then Mary hastened down to the hall below. Norman, who had been intently listening for a step, met her at the foot of the stairs.

"What does she say?" he asked with piercing anxiety in his eyes.

"She cannot see you," was Mary's answer.

"No. I was sure it would not be best after your father told me of her condition. Is it all my doing, Mary? I feel almost as if I had killed the sweet child with my own hand. I did not dream she was ill at all when I was here. It accounts for so much, and I must have been a savage to speak as I did to her."

Mary looked down, sorely troubled. "Do not feel so," she said gently. "I cannot think it is what you did altogether, but yesterday she grew worse very suddenly and we cannot comprehend the cause. She certainly did not seem really ill the day you saw her. I do not understand," and Mary shook her head sadly, "but I cannot leave her a moment."

"D'd she send me any message?" Norman asked almost pleadingly.

"Yes, that is the hardest of all," said Mary. Tears were in her eyes and she did not lift them to Norman's face. "She says you must not expect to see her. She feels that the engagement has been a mistake and she wants you to release her. She will return your letters." Mary repeated the brief sentences with a manner cold through the severity of the restraint she was laying upon herself, and with the last words she held out her hand and gave something into his.

Fifty Years the Standard

DR. PRICE'S CREAM



BAKING POWDER

**Improves the flavor and adds to
the healthfulness of the food.**

PRICE BAKING POWDER CO., CHICAGO.

"What is this?" he cried sharply, his face grim and stern with pain. It was the ring he had given Eunice.

"Please spare me that," he said with forced calmness, replacing it in her hand; "throw it away, if you will, for me. The letters would better be burned," he added deliberately. "I shall not be in Coalport to receive them."

"Where are you going—when?" faltered Mary.

"This week, somewhere, I hardly know where, but I will send an address. I shall wait until you let me know that—she is better, and then, when there is no chance that I could be needed, I shall go as far forth as I can, the farther the better; the world is wide. I want to drop out of sight completely. Why should I not? Will you say good-bye? Can you forgive me?"

Mary could not speak, but she held out her hand. He clasped it for an instant and hurried from the house.

(Continued.)

Wanted—Young Men.

The Christian Century Company desires to aid ten young men who have had some college training in completing their training for their life work. We want energetic young men who will enter on a three years' campaign. We will guarantee fifty dollars a month the first year, seventy-five dollars a month the second year and one hundred dollars a month the third year. Write for particulars.

CHRISTIAN UNITY By G. Wilton Lewis



IN the midst of the wavering in the faith among some of those calling themselves Christians only, as to the method of coming together as disciples of Christ without denominational name throughout the world—instead of speculating as to the perpetual continuance of denominational tenets or upon the propriety of introducing associate members of the church, it is refreshing to hear, and reassuring to know, that we are beginning to "speak the same thing." Listen!

When a minister of prominence among the Baptists brethren, in his public discourse, speaks of "the Christ" and of "confessing Christ," viz., "There were eight who confessed Christ," after one of his sermons—and were baptized. We are nearer to the unity for which Jesus prayed than perhaps we realize.

And when a minister among the Congregational brethren cordially invites and welcomes the minister and a delegation from a Church of Christ to aid in an evangelistic meeting, as is being done, what is the reason we are not now enjoying the fruits of the struggles of the fathers in the current restoration? "A little leaven leaveneth the whole lump." The unity for which Jesus prayed and for which we have contended and must still contend, begins in the heart and expresses itself first in the exhortation of Paul that we "speak the same thing."

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions—

Are payable in advance and begin at any time.
Terms, \$1.50 a year. Foreign subscriptions
\$1.00 extra.

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thousand words and should be in our office one
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sidered as much as possible. News items are
selected and should be sent in promptly.

NEWS AND NOTES

The Ministerial Institute of Oklahoma will
meet at Norman, May 10-12.

Churches may be put in correspondence
with a preacher of experience and ability by
addressing Box 188, Everest, Kan.

The West Side Church of Dayton, Ohio,
was dedicated last Sunday. President, T. E.
Cramblett of Bethany College delivered the
principal address.

Philip Evans, Murphysboro, Ill., writes:
The Sunday school gave \$8.00 for the Or-
phan work. We will observe Home Mis-
sions to the best of our ability.

We regret to report that W. B. Taylor of
Ionia, Mich., has been very much indis-
posed recently on account of gripe. Bro.
Taylor is doing an excellent work in north-
ern Michigan.

The church at Woodbine, Ia., where J. H.
Wright ministers with efficiency is planning
to build a \$10,000 church. One brother has
offered to give one-third and another one-
sixth of the cost.

A. M. Harvuot, pastor, and Miss Lottie S.
Nichol, helper, began their ninth year with
the "Old Central," Cincinnati, Ohio, April
3, with large audiences and twenty-four addi-
tions at the two services Sunday.

Last week the Foreign Society received
four gifts on the Annuity Plan, one of \$1,000
from a brother in Canada, one of \$750 from
a friend in Iowa, one of \$500 from a sister
in Maryland, and \$100 from a friend in Michi-
gan.

Will J. Slater, Worden, Ill., writes: "We
raised \$6.75 for foreign missions and our of-
fering to the Benevolent Association will be
over \$10. This on the face of it does not ap-
pear to be much, but a strong anti-spirit had
to be overcome.

The church at Fairfield, Iowa, recently
manifested their appreciation of their pas-

tor and his wife by calling on them one
hundred strong and presenting Bro. Adams
with a fine silk umbrella and Sister Adams
with a silk dress.

W. N. Kincaid, Belding, Mich., writes:
The new Church of Christ in Belding will
be dedicated on April 21. W. B. Taylor of
Ionia and Prof. G. P. Coler of Ann Arbor
will be the chief speakers. Prof. Coler will
give a week's Bible Institute in the church
beginning April 17. Visiting brethren gladly
welcome.

Joshua Mikesell departed this life March
29th, aged 83 years. He was the father of
nine children, five of whom are living. He
was a member of the Church of Christ sixty-
four years and died in the triumphs of the
gospel. His death occurred at the home of
his daughter, Mrs. A. Pierson, Avery, Iowa.

The funeral was conducted by B. W. Pettit,
Chas. F. Kincaid, Bonner Springs, Kans.,
will close his work about May 1st and after
a couple of weeks of much needed rest will
be ready to accept calls to churches within
fifty miles of Kansas City for half time.
Seven additions recently, three by confes-
sion. Raised more than apportionment for
foreign missions. Endeavor Society pledged
\$25 for Porto Rico.

Our church at Rochester, New York, of
which Bernard P. Smith is pastor, is not
a large church, but he writes they are
brave and heroic and active workers.
Brother Smith in a private letter speaks very
highly of Brother Fortune and his work in
Rochester. Here are two noble young
preachers struggling with two brave little
bands of Christian people and we are con-
fident a large measure of success will crown
their efforts.

A friend of the American Bible Society
whose name is for the present withheld
offers to be one of fifty persons to give
\$1,000 each to meet the present financial
emergency. His offer is conditional on the
fifty subscribers being found by May 1, 1904.
The Society has issued an appeal for the
raising of this amount and states that the
demands on its treasury, at home and
abroad, are not less, but greater than ever.
This worthy cause should receive the liberal
support of Christian people everywhere.

J. J. Higgs, whose picture appears above,
was baptized by Evangelist J. V. Updike.
He was educated at Valparaiso, Ind., and for
a number of years his time has been given
to the preaching of the gospel. Bro. Higgs



was called to the pastorate of the church at
Harvey, Ill., in February. Since then the
work has progressed rapidly. Audiences
have more than doubled. Every branch of
church work has taken on new life. Thir-
teen have been added to the membership.
They are now planning to erect a new house
of worship.

J. W. Kilborn was three years minister at
Fisher, Ill. Following that he was five and
one-half years at Washburn, four years of
which time he served as secretary of the



Fourth Missionary District. With the In-
stitute at Atlanta he closed a year's service
as its secretary also. Brother Kilborn is now
serving the church at Keokuk, Iowa, where
prospects for a great work seem hopeful.

Dedication at Sharon, Pa.—The congrega-
tion of Disciples at Sharon, Pa., was organ-
ized in 1811 by the venerable and beloved
Thomas Campbell. It is one of the old con-
gregations of this restoration movement, and
always has been, and is now true to the
teachings of Christ and the inspired Apostles.
They have built a beautiful house of worship
and now have a property worth some \$18,000.
By their invitation we were with them at
the formal opening and dedication of their
house. It was a great day for the church at
Sharon. The services were all well attended,
and all full of genuine Christian enthusiasm.
The membership unanimously resolved that
they would all give something; that they
would give liberally and cheerfully. And
they carried these three resolutions out to
the very letter. So that when the final foot-
ings were made it was found that more
money had been raised than we asked for.
Many of the fathers of the restoration move-
ment have preached in Sharon. We felt that
we were standing on holy ground. More and
more are we enthused with this great plea to
return to Apostolic Christianity.

Wabash, Ind. L. L. CARPENTER.

Piety is the opposite of spiritual pauper-
ism.

THE NICKEL PLATE ROAD

will sell tickets to Cleveland, O., and re-
turn, account of national Baptist anni-
versary, on May 16, 17 and 18, at rate of
one fare for the round trip, plus 25
cents. Tickets good going date of sale.
By depositing same, extended return lim-
it of June 10 may be secured. Through
service to New York City, Boston and
other eastern points. No excess fare
charged on any train on the Nickel
Plate road. Meals on American club
meal plan, ranging in price from 35
cents to \$1; also service a la carte.
Chicago depot, La Salle and Van Buren
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CHICAGO

The annual Home Missionary Rally was held in Chicago last Monday. Full report next week.

We extend our sympathy to Bro. E. M. Bowman, president of our Chicago City Missionary Society, on account of the death of his only sister.

Monroe Street Church is holding evangelistic meetings. The pastor, Edward A. Ott, is preaching nightly to interested audiences.

The West End Church reports an increase in attendance last Lord's day, notwithstanding that a number were compelled to be absent.

The North Side church was greatly blessed by the visit of B. L. Smith, who spoke at the morning service, Sunday, April 17th. His plea for help for the home land was not only touching and inspiring, but we hope will be effective in bringing forth a good offering for home missions in May.

Irving Park.—The reception given by the church last Thursday evening to the new pastor, J. R. Ewers, was a great success. Speeches were made by C. G. Kindred, G. A. Campbell, E. B. Witwer and ministers from the local churches. Many strangers and friends of the church were present.

Austin.—The Sunday attendance was unusually large. In the morning there was one confession, and in the evening twelve were baptized. In the afternoon the Grace Baptist Church Choir, under the direction of Bro. Ezerman, rendered Stainer's "Crucifixion." We now have a large chorus at the night service, which greatly adds to its effectiveness. Mrs. Harry Daniel has the organizing of this chorus in charge. Next Sunday evening Ella Adams Moore speaks on "The Search for Christ in Story and Song." G. A. C.

The Metropolitan.—C. A. Young preached a helpful sermon to our morning congregation, and our evening audience was delighted with the convincing and earnest address by Secretary Benj. L. Smith. A goodly delegation from our ranks enjoyed the C. C. M. S. rally on Sunday p. m. and also the A. C. M. S. rally on Monday. Our pastor reports 17 added in the first week of the meeting in Beaumont, Tex. J. H. O. Smith will deliver a lecture in the church on Thursday evening. Subject, "The American Invasion." Proceeds go to the building fund.

The regular quarterly rally of the C. C. M. S. was held at the First Methodist Church Sunday afternoon, April 17, 1904. A large, representative and appreciative audience greeted the speakers. In the absence of the president, E. M. Bowman, the vice-president, Rev. Bruce Brown, presided. The building syndicate work was presented by Mr. W. R. Faddis and Rev. C. G. Kindred, and it is hoped that great good will be done for city missions through this practical agency. The principal address was made by Chas. A. Young on "Our Opportunities in Chicago." In a strong and convincing way it was made clear that as Chicago is the greatest business center of a territory which is the richest of the United States in material resources, so must it be the center, or base of supplies, for active, aggressive, persistent Christian work. Bro. B. L. Smith added a few words of encouragement and cheer which were appreciated very much.

Hyde Park.

Whereas: Certain criticisms have recently been published concerning the alleged teaching and practice of the Hyde Park Church of Christ; and,

Whereas: These criticisms have in some quarters called in question the responsibility of the American Christian Missionary Society which helped to establish the church; and,

Whereas: The officers and supporters of such society have a right to know if the Hyde Park Church has in any particular departed from the common faith and practice of the Churches of Christ; therefore, be it

Resolved, By the board of officers of the Hyde Park Church of Christ that we declare our full allegiance to the plea and position of our brotherhood, and that while we insist upon our right to manage our own local affairs in our own way, even to determining to what extent those who are not ready for

membership with us may be permitted to take part in the work and worship of the church, we declare that it is not the practice of the Hyde Park Church to receive any one into its membership on any other terms than those commonly stated by our churches everywhere to be laid down in the New Testament, and we further declare that no one has ever been received into this church except by full obedience to the Gospel or upon presentation of a letter or other satisfactory statement, showing such obedience before coming to us.

Resolved further, That we protest against any statement or movement to place or regard us outside the Brotherhood, and we declare our intention to remain a part of the Church of Christ and to co-operate in the establishment of our faith and plea throughout the world.

We declare our absolute faith in the Fatherhood of God, and in the divine nature and redemptive work of Jesus Christ. But we shall contend earnestly for the freedom of study and interpretation which Christ gives to each of his disciples.

Resolved, By the officers of the Hyde Park Church of Christ that the pastor of this church be, and is hereby, requested and authorized to keep a separate list of the names of such people, with whom he comes in contact as pastor, who, while not ready to become members of this church, are friendly to our plea and practice, and would like to co-operate so far as possible with us. We suggest that from time to time he communicate such names to the board, and deem it advisable even to have them reported publicly to the members of the congregation; provided, however, that no such persons are to be received in any public way as members of the church or to be listed as such.

Elders: Oliver W. Stewart, W. D. MacClintock, Errett Gates.

Deacons and Deaconesses: Frank V. Irish, C. R. Wakeley, Mrs. C. R. Wakeley, Chas. Jordan, Mrs. Chas. Jordan, Dana H. Gross, H. W. Caldwell, W. R. Faddis, J. C. Fierbaugh, S. E. Webb.

A Christian Church for the Negroes of Indiana.

The Christian Church Union of Indianapolis, Ind., has undertaken a very commendable work among the negroes of that city which is of more than local interest. There are over 50,000 negroes in the state and half of this number are in the capital city. "These people are still handicapped by adverse conditions. A lamentably small per cent of negroes in the North get an adequate training for work and for citizenship. Influenced by a love of show and by vicious surroundings, many of them have two standards of living, one to shout for and another to live by. Their religion too often expends itself in unrestrained emotionalism. Some strong reforming influence is needed." The brethren of Indianapolis believe that this influence is to be found in a simple New Testament Christianity. They hold that in the development of firm Christian character lies the only final solution to the problem. Our one congregation among the negroes in Indianapolis has a membership of 125 persons. Its members stand high in the community. Fourteen of the negro school teachers of the city contribute regularly to its support. The minister, H. L. Herod, is a college graduate and a man of great power and promise.

To do the larger work to which they have been called a new location in the center of the negro population of the city and a good substantial building is necessary. A movement is on foot, backed by the Christian Church Union, to assist them in this work. They will direct the work of the building, take charge of the funds and hold the title of the property until the congregation is permanently established in its new quarters. Contributions should be made payable to T. B. Laycock, Indianapolis, Ind.

Herbert W. Cies, Red Oak, Iowa, reports three additions, two baptisms.

C. T. Gaumer, Alvin, Ill., reports two confessions at Bismarck. Reached our apportionment for foreign missions. Work prospers.

B. S. Ferrall, Buffalo, N. Y., reports one confession, a young man in the Lutheran faith. Z. T. Sweeney spoke on Sunday evening, April 18th, and charmed a large audience with his eloquent appeal for American evangelization.

EVANGELISTIC NOTES

H. H. Peters reports one addition at Eureka, Ill.

J. H. Wright, Woodbine, Ia., reports one addition.

Walter M. Jordan, Quincy, Ill., reports two confessions and one by letter.

W. B. Crewdson, Atlantic, Iowa, is in an excellent meeting with 45 additions.

W. F. Shaw, of Charleston, Ill., is doing a fine work. He has had additions every week since January.

D. H. Shields, Salina, Kans., reports 11 by letter and 22 by confession since the first of the year.

B. F. Stallings of Valley Center, Kans., preached recently at Sedgewick. They have no pastor at present.

M. L. Buckley, Harrison, Ohio, reports: Baptisms, 1,006; by letter and statement, 218; from the denominations, 55; total, 1,496.

Albert Young, of Nelson, Neb., has been called to serve the church at Narka, Kan., where Edward Clutter held a very successful meeting last winter. This new church will be dedicated some time in June.

The church at Van Wert, Ohio, held a jubilee service the second Lord's day of April, at which time all bills were reported paid, notes and securities cancelled and the mortgage was consumed in flames. It is the first time in the history of the church that it has been free from debt. H. E. Stevens is the faithful minister.

Chas. E. McVay writes: "Meeting at Corn- ing, Iowa, closed with 16 additions. A good meeting considering the condition of the church at the beginning. Evangelist Gregg preached as able a series of sermons as I ever heard. Would be glad to hear from pastors or evangelists who wish to secure my services any time during the year as singing evangelist. Permanent address, Cotner University, Lincoln, Neb."

O. P. Spiegel is engaged in a good meeting at Shreveport, La., with Claude L. Jones, minister. His permanent address has been changed from New Orleans to Birmingham, Ala., and he has entered upon his work as general evangelist of the American Christian Missionary Society, confining his labors to the south for the present. Correspondents desiring meetings should note the change in his address.

The annual report of the First Church, Philadelphia, shows that \$3,128.97 was raised for all purposes. Of this amount \$338.75 was given for missions and \$500 was paid on the church mortgage indebtedness. The year was closed with all debts paid and a balance of \$27.03 in the treasury. At a recent meeting of the board it was voted to employ a pastoral helper to assist in the extension of the work. A series of special meetings was held Easter week, the pastor preaching, which resulted in 14 accessions. A Home Missionary Rally was held in the church April 6th. In the evening Bro. Z. T. Sweeney spoke to two hundred of the Disciples of the city on "American Civilization." Bro. Sweeney is a great favorite with Philadelphia Disciples.

ONE FARE FOR THE ROUND TRIP plus 25 cents, to Cleveland, O., and return, via Nickel Plate Road, May 16th, 17th and 18th. Tickets good going date of sale and returning to and including June 19th by depositing same.

Three through daily express trains to Ft. Wayne, Cleveland, Erie, Buffalo, New York, Boston and New England points, carrying vestibuled sleeping cars. Meals served in Nickel Plate dining cars on American club meal plan, ranging in price from 35c to \$1.00; also service A la Carte. Chicago depot: 1a Salle and Van Buren streets. No excess fare charged on any train on the Nickel Plate road. Chicago city ticket offices, 111 Adams St. and Auditorium Annex. Phone, Central 2037.

West Side Church, Dayton, O.

Just two years elapsed between the time of the organization of the West Side Church in Dayton, Ohio, and the crowning day of dedication, April 6, 1902, sixty-seven members separated themselves from Central Church,



GEO. B. STEWART.

forming a nucleus for the new church. The first few meetings were social and prayer meetings. Beginning the first Lord's day of March of the same year, regular preaching services were conducted every week, continuing without intermission unto the present day. Geo. B. Stewart, of Madisonville Church, Cincinnati, was called to the pastorate. Measures were taken from the very beginning toward raising money to purchase lots,



WEST SIDE CHURCH, DAYTON, O.

and this was accomplished in eight months' time, then plans were promulgated for a building. Ground was broken June 14, 1903, and the corner stone laid August 1st. Appropriate services were conducted on both occasions. The first meeting in the new building was a thanksgiving praise service the night before Thanksgiving. This was held in the basement, neatly furnished for use of the Bible school. The first service in the auditorium was Easter Sunday. The building was dedicated April 10. Pres. T. E. Cramblett of Bethany College in charge. In the afternoon the auditorium was filled to overflowing. At this service in the neighborhood of \$6,500 was secured. The property acquired by this faithful people in the two years is valued at not less than \$13,000. Much credit is due the building committee, especially the chairman, J. F. Needles, for his diligent and painstaking care in the erection of this beautiful

house of worship. Everyone was highly pleased with the services rendered by Bro. Cramblett and the successful issue of the day. Central Church also assisted in many ways.

The edifice is built of cherry red brick, with gables of green tinted shingles. The auditorium has a seating capacity of 350. Robbing rooms are easy of access, located back of the pulpit platform. The basement is a splendidly finished room, seating 300, for all auxiliary and social meetings. The church is heated by a furnace, a donation from one of the members. Altogether it is a fine structure and a monument to the aggressive spirit of the Disciples of Christ in the Gem City.

G. B. S.

Ohio State Convention.

The fifty-third annual convention of the Ohio Christian Missionary Society will be held in the Old Stone Church on the public square of Cleveland, Ohio, Tuesday evening to Thursday evening, May 24 to 26. Application has been made for a rate of one fare for the round trip. The program is as follows:

Tuesday evening—The report of the Board, given by S. S. Bartlett, corresponding secretary. President's address.

Wednesday morning—"The Evangelization of Ohio Cities," by J. O. Shelbourne, of Cincinnati; "The Ohio County Seats and How to Reach Them," by T. L. Lowe, of Athens; "Conference on Notable Offerings and How It Was Done," led by C. A. Freer, of Colliwood; "The Importance of State Missions," by B. S. Denny, state secretary of Iowa.

Wednesday afternoon—"The Problem of the Country Churches," by Alcimus Baker, of Lowellville; "The Sunday Schools and Ohio Missions," by A. M. Harvot, Cincinnati; Sunday School Address, by A. R. Cross, of Cleveland.

Wednesday evening—"Our Objective Point," by W. S. Priest, Columbus; "Conscience and Christian Living," Judge A. H. Webber, Elyria.

Thursday morning—"Ministerial Relief," by Howard Gale, Indianapolis; "Foreign Missionary Address," by W. P. Bently, of China.

Thursday afternoon—"Young Men for the Ministry," by President E. B. Wakefield, Hiram College; "Church Extension Address," by G. W. Muckley, Kansas City; "Home Missionary Address," by G. W. Ranshaw, of Cincinnati.

Thursday evening—Address by S. L. Darsie, Chicago.

The music will be under the direction of Prof. T. D. Thomas, of Hiram College. The Netz Sisters Quartette of Toledo will intersperse the program with a number of choice selections. It is expected that J. A. Lord,

the first vice-president of the convention and editor of the Christian Standard, will preside and deliver the president's address. The Cleveland churches extend a cordial welcome to all.—S. H. Bartlett, Cor. Sec.

The Omer-Sprague Revival.

Iola, Kan.—The Omer-Sprague revival services closed Wednesday evening, April 6, with 100 additions. This is the largest meeting, both in point of numbers and influence, which has ever been held in Iola. Large audiences listened nightly to Bro. Omer's forceful presentation of the gospel. The Disciple's plea was presented plainly and fearlessly, yet courteously, and consequently received the widespread approval and attention which it merits. Bro. Sprague's fine voice added greatly to the attractiveness of the services. Iola in the Kansas gas belt presents a wide field for missionary endeavor. With its varied and important commercial interests, its large and constantly increasing population, it is one of the important fields in Kansas to-day. This meeting has aided greatly in giving us our proper position before the community. Through the regular pastoral efforts of Bro. E. N. Phillips over 100 additions were reported during the services last year. Additions at nearly every service. These, added to the results of the meeting, bring our membership up to over 400.—Mrs. Pearl Miller Phillips.

EUREKA COLLEGE NOTES.

In the Inter-Collegiate Prohibition contest held at Greenville, April 1, Mr. G. F. Chandler, the representative from Eureka College, secured first place. The Endeavor Society of the Christian Church at Eureka presented the college with several books for the missionary department of the library. We need more books in this department and hope that other Endeavor societies throughout the state will follow the example set by the Eureka society. Pastor Alva W. Taylor, in making the presentation at chapel, gave an interesting talk to the students on "The Importance of Foreign Missions and Its Relation to the Church and Civilization."

On Friday, April 22, Arbor Day, Prof. Otis W. Caldwell of Eastern Illinois Normal School gave a lecture on "School Gardens." Dr. James W. Cook, president of the National Education Association, gave an address on "The New Education."—Dr. Coulter of Chicago University gave the last number in the lecture course Friday, April 15.—Bro. G. W. Muckley of the Church Extension Board gave an instructive and inspiring address to the ministerial students.—J. H. Bullock.

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CORRESPONDENCE

Texas.

San Angelo.—S. T. Shore, pastor, has \$5,000 in good pledges for a \$10,000 church, which is to be erected soon.—New Hope, Dallas Co., will dedicate a new church house Sunday, May 29th.—The church at Como has invited M. M. Smith, Dallas Co. evangelist, to aid them in opening a new building May 1st.—Carrollton has just completed a new house of worship, which will be dedicated May 8th and followed with a series of meetings.—Lillian, a new town on the I. & G. N. Ry., is rejoicing over a new Christian church, the first in the town.—W. A. Flite of Maryville, Mo., has accepted a call to serve the new East Dallas church.—J. E. Donovan is starting off well with the Dawson Avenue Mission, Dallas. He and his people are holding a mission meeting at the fair grounds this week.—M. M. Smith is aiding O. J. Law at Oak Cliff and Dallas in a good meeting. Eleven confessions in two weeks.—Six new ministers of the Disciples have gone to work in Dallas county within six months. Graham McMurray has been enthusiastically called to the Ross Avenue Church for his third year with them. He is doing a fine work.—Below we give a summary of the work done by the 32 men working under the direction of the Texas Christian Mission Board in the last ten months. Days worked, 6,374; sermons, 2,916; baptisms, 1,084; otherwise, 465; total, 1,519; received by letter and statement not included in above, 704; raised in cash for support of missionaries, \$13,459.82; cash by missionaries for buildings, lots, repairs, etc., for mission points, \$26,115.42; raised by missionaries for self-sustaining churches, \$9,065.00; total cash raised by missionaries, \$35,180.42.—J. C. Mason, Cor. Sec. Texas Missions.

We have received a larger number of comments, most of them congratulatory, but some otherwise, upon the cartoon of week before last than upon any feature we have had in the Christian Century of late. Among those which are favorable we received one from Brother B. S. Ferrall of Buffalo, N. Y., which, as Mr. Brandenburg is a new accession to the Christian Century force, we feel free to give our readers. Brother Brandenburg is a modest man, working hard to make a bright home for Mrs. Brandenburg and their little one in Chicago, and at the same time use his genius in the graphic art to advance the cause of our Master. We hope we are not taking undue advantage of him in publishing Brother Ferrall's statement without his knowledge or consent.

"Buffalo, N. Y., April 11, 1904.

"I hasten to congratulate you upon the acquisition of so talented and worthy a cartoonist to the Christian Century force as Mr. Brandenburg. While I was pastor of the Watseka, Ill., church he was a member of our local quartette that did much service at Summer Assemblies and High School Commencements and was one of the most faithful members of the Watseka congregation. I consider Mr. Brandenburg as one of the purest and most reliable young men it has ever been my good fortune to know. His father was one of our deacons and I have heard him say that his son's life had much to do with his becoming a Christian. I have regretted that his talents were being lost to the brotherhood and was greatly rejoiced to see his cartoon of last week in the Christian Century.

"B. S. Ferrall."

Ohio's Capital.

There was held last week in the Central Church of this city a most enthusiastic rally in behalf of home missions. Ministers from several towns within fifty miles of Columbus were in attendance and delivered addresses which would have done credit to a national convention. At night our large auditorium was packed to hear magnificent addresses by Hon. Z. T. Sweeney and Corresponding Secretary B. L. Smith. We are certain all who participated in the rally will help to swell the offerings for home missions the first Lord's day in May. We have come to be a great people. \$200,000 a year for home missions, in the measure of neither our ability

nor responsibility. We are able to raise a half million a year for work in the destitute parts of the United States. It depends largely upon the preachers and officers of the churches. If the preachers are filled with a consuming desire to see America won for Christ and if the officers of the churches will not put anything in the way of the preachers, for fear not enough money will be raised for local work, we will raise the largest sum the first of May we have ever raised. Let every minister preach the best sermon on the evangelization of America he can possibly preach. Let him lead his people in liberality. Let him urge every member of the church to contribute according to his ability, then will the offering be very largely increased over anything we have yet been able to give.

The writer, assisted by the other pastors of the city, will begin a protracted meeting with the church in Linden Heights, a suburb to the northeast, next Monday night. This is the new church recently organized by our brethren in this city. It starts off with a membership of about thirty-five and there is every prospect of a strong church being established there. A lot has been donated by one of the brethren and a house of worship will be erected this summer. The writer has had the pleasure of baptizing nineteen of the people there already and there are many others who will come in at once.

We are to have a jubilee service in the Central next Lord's day, praising God for the first one hundred additions to the membership since the present pastorate began six months ago. We have received to date one hundred and two, about half of whom have been baptized. This is a remarkable growth for the mother church in this city. But there have been splendid gains in other ways, for in the same length of time we have paid off a little more than \$500 of debts and raised over \$100 for our various missionary enterprises. We are hoping to raise the mortgage debt of the church—\$700—before the close of our first year. When this is done our next definite work will be to try to dispose of this property, go three or four blocks away from the noise of the business, which even goes on to a great extent on the Lord's day, and erect a house that will worthily represent our cause in this city. With the present equipment and in this location no very greatly enlarged work can be done by the Central Church in Columbus. Indeed, if we hold our own we will be doing well. We must plan and work for very much larger things in this rapidly growing city.

The cause of temperance has gained a great victory in the passing of the Brannock local option bill by both branches of the legislature of Ohio. Now, if the governor does not veto the bill, and if the friends of temperance will see that it is enforced, we shall be able to drive many a saloon out of the residence section of Ohio cities. Columbus is cursed by the beer traffic to such an extent as to make one boil with indignation. Men must soon arise and sweep this iniquity from the face of the earth or we shall perish from among the nations. O, if the Church of God were united and would do its duty what short work we could make of the abominable business!

Walter Scott Priest.

Missouri Mission Notes.

It has been several weeks since these "notes" appeared, the longest period in fact, in the last nine years in which my own hand has not written something concerning Missouri Missions. I have been close to the border land, but, in the Providence of God, I have been spared, may it be to his praise and the extension of his kingdom. I am sure the four weeks' rest have been a greater blessing than I thought they could be, now for the work again. I come as ever to plead for a renewal of interest in the work of planting and strengthening our cause in Missouri.

First, however, let me say to the many, very many, brethren and sisters throughout the state, who wrote such kind, tender messages of interest and sympathy, that beyond my power to tell, do I appreciate every word you have written. It is nine years this month since I began to serve you as corresponding secretary. In all that time I have tried to make it my chief aim and ambition to serve you well. I have tried to subordinate my own personal interests and make that of our cause in Missouri supreme. If there has come success, however, it has not been by this alone, but by

the splendid loyalty of the brotherhood and the blessing of him without whose aid all our efforts are failures. Another thing I must say, that to the members of the state board to Bro. Richardson especially and to our faithful office secretary, Sister Virgie Campbell, I owe an especial vote of thanks. But for them the much needed rest could not have been taken at all.

Do you realize that the convention is but two months away? That is the one fact that strikes me hard as I take up the work again, so short a time and so much to be done. I have just come into the office and this is the very first thing I do—because I must get this in the next issue of the papers—so I do not know just the condition of things, but I do know this that there needs to be such a rally for state missions during the next two months as there has never been before. If any church has not taken an offering for this work since last September one is now due. We have banked on this being done. If you put off till next fall to take the offering you leave us in the lurch. We work a whole year without your co-operation. This I am sure you will not intentionally do. Now then for an immediate, earnest, enthusiastic heave all over the state for state missions.

Yours in His name,

T. A. Abbott.

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I was deaf from infancy. Eminent doctors, surgeons and ear specialists treated me at great expense and yet did me no good. I tried all the artificial appliances that claimed to restore hearing, but they failed to benefit me in the least. I even went to the best specialists in the world but their efforts were unavailing.

My case was pronounced incurable!
I grew desperate; my deafness tormented me. Daily I was becoming more of a recluse, avoiding the companionship of people because of the annoyance my deafness and sensitiveness caused me. Finally I began to experiment on myself, and after patient years of study, labor, and personal expense, I perfected something that I found took the place of the natural ear drums, and I called it Wilson's Common Sense Ear Drum, which I now wear day and night with perfect comfort, and do not even have to remove them when washing. No one can tell I am wearing them, as they do not show, and as they give no discomfort whatever, I scarcely know it myself.

With these drums I can now hear a whisper. I join in the general conversation and hear everything going on around me. I can hear a sermon or lecture from any part of a large church or hall. My general health is improved because of the great change my Ear Drums have made in my life. My spirits are bright and cheerful. I am a cured, changed man.

Since my fortunate discovery it is no longer necessary for any deaf person to carry a trumpet, a tube, or any other such old-fashioned makeshift. My Common Sense Ear Drum is built on the strictest scientific principles, contains no metal, wires, or strings of any kind, and is entirely new and up to date in all respects. It is so small that no one can see it when in position, yet it collects all the sound waves and focuses them against the drum head, causing you to hear naturally and perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, male or female, and aside from the fact that it does not show, it never causes the least irritation, and can be used with comfort day and night without removal for any cause.

With my device I can cure deafness in any person no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gathering in the ear, shocks from artillery, or through accidents. My invention not only cures, but at once stops the progress of deafness and all ringing and buzzing noises. The greatest aural surgeon in the world recommends it, as well as physicians of all schools. It

will do for you what no medicine or medical skill on earth can do.

I want to place my 190-page book on deafness in the hands of every deaf person in the world. I will gladly send it free to any one who sends me name and address I can get. It describes and illustrates Wilson's Common Sense Ear Drums and contains hundreds of letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India, and the remote islands. I have letters from people in every station of life—ministers, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from my wonderful little device. You will find the names of people in your own town and state, many whose names you know, and I am sure that all this will convince you, that the cure of deafness has at last been solved by my invention.

Don't delay; write for the free book to-day and address my firm—The Wilson Ear Drum Co., 1777 Todd Building, Louisville, Ky., U. S. A.

Missouri Bible School Notes.

Button campaign in this state is opening with much interest and the first reports are good for marked increase in attendance and offering. Circulars and other information free.—M. J. Nicolson reports their campaign drawing to a close with genuine enthusiasm in all the departments of the school and the offerings fine.—Rolla is not in the condition it was when R. B. Havener was with them. They need some active, devoted young man, giving time and thought to the work, mixing and intermixing with the people, knowing and winning the young men in the school of mines and otherwise "lending a hand." Three young men from the school of mines were at work in the Bible school, worthy and capable boys from Plattsburg and Maryville, a credit to their parents and of good service to the Master. W. F. Criswell bears the burden in the school, but seems determined in it, while some faithful women were anxious for the cause in Rolla, and I promised them that T. J. Head should help put the work in order soon. We cannot afford to let Rolla suffer at any sacrifice.—W. A. Moore was arranging to canvass Worth county with J. A. McKenzie when such a plea came from Wellsville, one of our best friends, that we could not ignore it, so he is now there putting everything in order and hopes to locate a good man before leaving them, after which he must do Bible school work until the convention. Brethren, you put him into northwest district for this purpose, now let him do it and in the summer and fall give himself to other lines of the service, but Bible school work must be done now and until the Carrollton convention.—T. J. Head was much hindered at Coldwater, but did good work with good results, reorganizing the school and shaping up the congregation and is now at Mine LaMotte, where the cause drags badly by removals and death.—Some of the schools are very helpful in sending in their apportionments, so that the men are paid for March, but others must respond right away if we keep them in the work desired and so very much needed until the convention. The fields especially where brethren Head and Havener work are not remunerative. Their support must come from those more liberally inclined or better taught in supporting those working for humanity and Christ.—At Corinth, Webster county, R. B. Havener had a fine meeting, with 22 additions, the Bible school organized, the congregation put in order and the brethren greatly encouraged and yet not a school in Webster save Seymour has thus far helped our work, only as some help was given Brother Havener, and only two schools in the county ever help. Marshfield and Seymour, and these will both help this year, as in the past, but we need help now, and it should be given us now. Every school in the southwest district should help Havener and every school in the southeast district should help Head. Will they?—H. F. Davis.

They people must be a willing people in the day of thy favor. If we are a willing people and follow the plain leading of the word and providence of God we can enter into this Home land through the work of our Board of Home Missions in such a way as to tell gloriously in the future of America and in the future of the Church of God through the whole wide world.

We can, if we will, secure \$200,000 for Home Missions, by that. We can organize three hundred new Churches of

Christ; we can by our Home Missions baptize 25,000 souls into Christ; we can leaven the whole lump of America's religious thought and life with the plan and platform of Christian Union; we can fill the Reservoir full of living water so that out from America shall flow the stream of salvation to the ends of the earth.

We can plant churches in New Hampshire and Nevada where to-day we have none. We can change the one church in Utah into many; the one in Rhode Island; the three in Connecticut and the two in New Jersey; the two in Delaware into scores of churches. If we will we can change the four churches in North Dakota into a hundred; we can change the five in New Mexico into another hundred. We can if we will by liberal offerings for Home Missions. We can. Will we?

DR. P. C. MADISON.

On the last cover page of this week's issue of the Christian Century will be found the advertisement of Dr. P. C. Madison. We very seldom mention our advertisers in our editorial columns, but one who has rendered valuable service to such a large class of persons as Dr. Madison has deserves special mention.

The eye is a most delicate organ, and the very fact that Dr. Madison uses the absorption method instead of using the knife gives him a claim upon our consideration. He has spent over twenty-five years in the study and treatment of diseases of the eye and has patrons all over the country. If you have any trouble with your eyes whatever it will pay you to write him, especially as it will cost you nothing to do so.

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Indian Territory Notes.

The church at Ardmore is now a living link church in the home field, with its own evangelist. Since taking this new responsibility, the church has taken on new life, and all departments of its work are looking up. Many plans are being laid and carried out, for the enlargement of its own usefulness. It will add in every way to any congregation to take upon itself this responsibility. Brotnor Reed, the pastor of the church, seems very hopeful of its future. This is a splendid people, and our work with them is and has always been very pleasant. We are sure God will bless them

the coming year, and many, if not all of their hopes will be realized. Collection for Foreign Missions will go beyond the apportionment.

Our work as evangelist in the Chickasaw Nation for the Ardmore church began the first of January. Our first meeting was at Duncan, commencing New Year's Eve. They had been without a pastor for some time, and as a result, as is always the case, the church was in a very low spiritual condition. While our meeting was attended with some difficulties, aside from this, yet we felt it was fairly successful, continuing five weeks, with sixty-four additions. There was during this meeting, some rather startling occurrences, and some very pleasing things: that while they greatly interested the community, might not be of general interest. Will name one item: An old gentleman, seventy-four years old, and his wife, near the same age, were baptized. At the close of the meeting, we organized two endeavor societies, senior and junior. Each of them with twenty-five members, and all still doing well. Go back to Duncan in September for another meeting. Bro. Riley is preaching for their half time, dividing his time with Marlow.

North of Duncan ten miles we have a congregation at Marlow, ten miles north of this we have one at Rush Springs, ten miles north of this we have one at Ninekah. Chickasha still farther north on the Rock Island is doing well under the ministry of Bro. J. B. Boen. Southeast of Chickasha, on a new road lately built, at the town of Lindsay, we have a number of good people that we believe during the season will build a house of worship. At Palls Valley on the Sante Fe we have some good people, and have planned, as soon as the weather is good, to hold a meeting. We will have to use a tent, so for this place have to wait for good weather. Bro. C. E. Chambers has done a splendid work at Purcell. One year ago this was one of the very weak churches in the territory. They have grown wonderfully in that time, and are now becoming quite self reliant. Their apportionment for Foreign Missions was ten dollars. They raised twenty-five. They have bought new parsonage, and are planning for great work the coming year.

About one year ago, we organized a little congregation at Lexington, O. T. It is across the river from Purcell. Since then Bro. Marshall held a meeting with about fifty additions. They now have a good house and are doing a good work. We are anxious to locate a good man with this people, one to hold them a meeting in July.

At Wynnewood we have a small congregation. Their house is now being used for school purposes. As soon as it is free we hope to be able to help them some. We begin a meeting the 11th at Marietta, a town twenty miles south of Ardmore. Of this place we will say more after the meeting.

G. T. Black,
Evangelist, Chickasaw Nation.

Entered Into Life.

Sister Alice Felts, one of our working girls employed in the Western Tube Company, Kewanee, Ill., whose home was in Woodlawn, Va., died in the hospital Tuesday morning. Although a thousand miles from relatives in the flesh, her wants were ministered to as with the kindness of a mother. Her brother, A. C. Felts, Thurman, W. Va., came in response to a message, only to take her remains back home to saddened parents, brothers and sisters for burial. Her friends, helpless to stem the tide of death, testified to her sweet life with their tears. Her companions in the shops sent along with her to her "long home" a profusion of beautiful flowers, emblematic of her character and the aroma of her Christian influence. She was 28 years old and obeyed the gospel early in life.

A. C. ROACH.

The man who does not take his Christ with him in politics is liable to leave him behind in other things.

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We are asking for only \$200,000 this year to answer the appeals which already amount to double our spendable income of last year.

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Trial. If not satisfactory at end of month return and we will refund your money. "Best Hymns, No. 3" just out. Returnable copy and particulars sent on request. THE EVANGELICAL PUBLISHING CO., Chicago.

Nebraska Secretary's Letter.

W. B. Harter preached at Ord on the 3d. Frank West has been called to the work at Craig and has already entered upon his service. E. C. Davis has accepted the work at Red Cloud. It is confidently expected that this is the beginning of new era for this work. W. T. Hacker has spent two Lord's days in Iowa recently. W. H. Newby of Guthrie, O. T., preached at Geneva on the 3d. He is at Friend, this state, for a short time on business. A. W. Henry, the veteran preacher at Nelson, has been quite sick recently. He held a meeting with his home church and added ten thereto. O. A. Adams has received a call to serve the church at Valparaiso indefinitely. He reports the Putman-Egbert meeting as having greatly benefited the church. It is with great pleasure that this letter is able to report the call of Bro. S. D. Dutcher of Oklahoma City, O. T., to the First church at Omaha. He will begin work May 1st. C. V. Allison was called to Greeley Center, this state, by some brethren living there. He found about 20 and added five more by baptism, and has organized them into a congregation. Bro. Allison preaches half time at Palmer. The secretary supplied at Ansley on the 3d. He will supply there again on the 17th and on the 24th dedicate the new church house at Kingston, on Clear Creek. This building is nearly finished, and the brethren are getting anxious to get the Bible school and church work moving again. It is reported to me that Eddyville church will soon be ready to dedicate their new house. Ulysses is raising funds preparatory to moving their church house on to the new site in the center of town and add to it. They will have a fine plant when finished. Bro. Maxwell is hard at work. The secretary spent the last Lord's day in March at York. The state work was given the right of way in the morning and the pastor, Bro. E. B. Widger, preached in the evening. I find the work in good shape here under Bro. Widger's care. The campus at Cotner Uni. and the state convention camp grounds are being supplied with some additional trees. This is the beginning of a movement for the beautifying and improvement of these grounds. The good hearted nursery man, Bro. Galbraith, at Fairbury has donated about 100 trees for the purpose. On Arbor Day, the 22d inst., a program befitting the occasion will be given at the university. Ex-Governor Furnace and Dr. Miller will be principal speakers. A delightful time is anticipated. Let as many as can come from outside the city, and every Disciple in the city be present to lend enthusiasm to the occasion. There was one young man baptized at the First church in Lincoln on the evening of the 3d.

District conventions have been arranged as follows: No. 1 will convene at Falls City, April 11-13. A full attendance is desired. District No. 2 will meet at Firth, May 4-6. This has been placed late in the week in order that the C. Es who have the last evening, may be present in force. District No. 7 will meet at Hastings April 26-28th. This is the first time the district convention has met for many years. Let the district send in a splendid delegation. The railroads run to Hastings from all parts of the district. District No. 6 will meet

at David City June 14-16. This place too is easy of access to all parts of the district. District No. 3 will meet at Valparaiso. The exact date not yet determined. District No. 4 will meet at Wakefield early in June, though the exact date is not set.

F. L. White will close his work at Arapahoe on the 10th and Bro. J. W. Walker will close at Wakefield about the same time.

The Pulpit Supply Committee will meet in Lincoln on the morning of April 21st, and the state Board of N. C. M. S. in the afternoon. W. A. BALDWIN.

Lincoln, Neb.

Wanted—Young Men.

The Christian Century Company desires to aid ten young men who have had some college training in completing their training for their life work. We want energetic young men who will enter on a three years' campaign. We will guarantee fifty dollars a month the first year, seventy-five dollars a month the second year and one hundred dollars a month the third year. Write for particulars.

At the Expense of the Innocent.

Dear Brother Young:—I wish to express to you my hearty thanks and approval of your course in speaking as you do on "The Spirit of Mammon." I have received circular after circular from the coterie of preacher-promoters that holds forth at Chicago. The schemes that they are seeking to float are "wildcat ventures." They are of the type that seek to enrich the promoters of it at the expense of the innocent. They are what the gambler calls "skin games." I think that the time has come, when a man that floats three or four such schemes in so many years, by appealing to the credulity of his brethren on the fact that he is an evangelist, or pastor in the Christian Church, should be ostracised. Such a man should be asked to lay down the sacred calling of the ministry. Let him appear in his true role, a stock gambler,

and not as a minister of the gospel. No reputable paper should knowingly advertise the "wildcat schemes" of such men. I congratulate you on your wise and manly course.

Vincennes, Ind.

Wm. Oeschger.

He lives not who lives not in earnest.

Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation and Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of this paper who will write for it to Drake Formula Company, Drake Building, Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women.

SPECIAL TRAINS TO CALIFORNIA. \$50 Round Trip.

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago, Union Pacific and Northwestern line, leave Chicago and various points east, April 26th and 27th. Stop-overs at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. \$50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on The Overland Limited, solid through daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information to W. B. Kniskern, P. T. M., C. & N. W. Ry., Chicago, Ill.

Plan Your Trip Early

During 1904 two splendid opportunities to visit the Pacific Coast at greatly reduced rates will be offered by the

Chicago, Milwaukee & St. Paul Railway.

From April 23 to May 1 a round trip rate of \$50.00, Chicago to California and return, is announced. From August 15 to September 10 the same rate (\$50.00) will again be offered.

These are first-class tickets and are good on "The Overland Limited," leaving Union Passenger Station, Chicago, at 6:05 P. M. daily. Another good train to the coast is the "California Express," at 10:25 P. M. daily.

To secure the best accommodations it would be well to write to the undersigned at once regarding your western trip.

F. A. MILLER,
General Passenger Agent.

CHICAGO

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.



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For Schools and Churches
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I understand that the Santa Fe will sell one-way colonist tickets to

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during March and April at very low rates:

\$33 from Chicago and
\$25 from Kansas City

Please advise me full particulars

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General Passenger Office, Atchison, Topeka & Santa Fe Railway, Chicago.



General Conference Special to Los Angeles

leaves Chicago via the Chicago, Union Pacific and North-Western Line 10.15 p.m., Tuesday, April 26.

The route is through the beautiful prairie country of Northern Illinois, Iowa and Nebraska and the wonderful mountain scenery of Colorado and Utah. The itinerary provides for a day spent in sight-seeing at Denver, another at Colorado Springs and Manitou, Pike's Peak and the Garden of the Gods, and Sunday at Salt Lake City.

\$50 Round trip from Chicago
Correspondingly low rates from all points.



Pullman tourist and standard sleeping cars through without change. Two fast daily transcontinental trains. Choice of routes both going and returning. Write for full particulars, literature, etc.

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Through Cleveland and Buffalo,

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Free Reclining Chair Cars, Parlor Cars, Pullman Drawing Room and Buffet Sleeping Cars, Buffet-Library-Smoking Car and Dining Car. See that your ticket between Chicago and St. Louis reads via Illinois Central Railroad.

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A. H. HANSON, G.P.A., Ill. Cent. R.R., Chicago, Ill.

Run Down

Dispirited and ailing people who feel unable to cope with winter's hardships, will find that bracing and beneficial results attend a visit

To French Lick West Baden Springs

Nowhere will you find more healthful waters for sufferers from kidney, liver or stomach troubles. They purify the system—restore it to health and energy. Plenty of social enjoyment.



Excursion rates and good train service from all parts of the country.

Superb Hotel Accommodations.

Booklet telling all about the waters and giving list of hotels and boarding houses, with their rates sent free.

FRANK J. REED, Gen. Pass. Agt., CHICAGO.
CHAS. H. ROCKWELL, Traffic Manager, CHICAGO.

EYE DISEASES CURED

Dr. P. C. Madison, America's Master Oculist, originator and only practitioner of the world famous Madison Absorption Method, earns the gratitude of thousands of sufferers by means of his almost miraculous cures, all of which are effected

WITHOUT SURGERY, AT YOUR OWN HOME

Clergymen, Bankers, Attorneys, Physicians, and men in every walk of life, after being saved from a life of blindness, testify without reserve. Eminent divines praise the wonderful method which gives relief, without the use of the knife.

NO RISK—NO PAIN—NO INCONVENIENCE

Rev. John W. Allen, Pastor of the First Christian Church, 4027 So. Lawrence Avenue, Chicago, says: "From an acquaintance with Dr. Madison, extending over a period of some twelve or fifteen years, I can most heartily commend him as an honest man and a most capable physician. The doctor stands high in his profession and as an eye specialist is an authority. I take pleasure in commending him to any of my friends who may need his services."

Rev. Bruce Brown, Pastor of the North Side Christian Church, says: "I have known Dr. Madison as a member of my church for nearly ten years and I do not hesitate to recommend him as a true Christian and as an oculist of undoubted skill and ability."

Rev. J. H. O. Smith, Pastor Union Christian Church, Valparaiso, Ind., says: "Having known Dr. Madison for over twenty years, I take pleasure in bearing testimony to his high standing as a physician and his unblemished character as a Christian and a gentleman. His ability and skill in his chosen profession has placed him in the front rank of eminent men who are specialists."

H. H. Conry, D.D., well known missionary worker of the Congregational Church, cured of cataracts, optic nerve paralysis and retinal hemorrhages, writing from Maize, Kansas, says: "I shall publicly thank you before my congregation and shall recommend you to the church at large as an oculist of exceptional skill."

J. W. Lilly, Ticket Agent of Illinois Central R. R., Chicago, says: "Your treatment is as much ahead of the old methods as an electric light is ahead of a tallow dip."

Miss Jessie O'Meara, Grand Ridge, Ill., writes: "With a heart full of gratitude I can truthfully say that I owe my life and the restoration of my sight to Dr. Madison. With a humble heart I ask the blessing of the Omnipotent Father to bless and direct him."



P. CHESTER MADISON, M. D.
America's Master Oculist.

(Copyright.)

Mrs. S. M. Fegley, 11 Elaine Place, Chicago, wife of the attorney for the State Bank, says: "A week's treatment by you relieved me of the pain and to-day I see better than I have for years."

Rev. Samuel Day, of Nashotah, Wisconsin, writes: "Not only do I attest to his ability and success as a physician in ministering to the ailments of his patients, but I commend him to all who may desire the services of a gentleman that observes thoroughly upright and Christian-like methods in conducting his business transactions."

O. W. F. Snyder, M.D., the famous Oculist Specialist of Chicago, says: "Dr. Madison has solved the problem of bloodless and painless cure for cross eyes."

Hon. Edward P. Vail, Ex-Judge, 1639 Marquette Bldg., Chicago, says: "I shall be pleased to recommend all of my friends and acquaintances to you, for I am convinced through your treatment of my son's eyes that you can accomplish in your profession that which noted specialists of our country have failed to do."

Mrs. A. E. Kaufman, 6711 Union Ave., Chicago, wrote to a friend: "I am confident you will bless the day you consulted Dr. Madison."

Mrs. J. D. Hamilton, 46 Campbell Pl., Chicago, writes: "I know just what it means to suffer with your eyes and I want to say to those people who are afflicted to go to Dr. Madison and be cured."

Mrs. H. R. Carroll, 616 Polk St., Chicago, writes: "I have often thought of what a debt of gratitude I owe to you and I want you to accept this testimonial and use it in any way possible to prevail upon all who are suffering with eye diseases to come to you for I know from my own experience you are able to effect wonderful cures."

Henry Ahlf, 1053 W. Harrison St., Chicago, says: "I can most cheerfully recommend him as being thoroughly reliable and conscientious and his skill as an oculist is unquestionable."

The Madison Absorption Method

is my own discovery by which I cure all the eye diseases and defects of vision—Cataracts, Granulated Lids, Optic Nerve Diseases, Spots, Scars and all other eye diseases or causes of blindness, without knife, pain, risk or inconvenience, and restore the eye to its normal function. I want to hear from those who have been disappointed by repeated failures of other methods, for I have cured hundreds after other oculists have failed.

I STRAIGHTEN CROSS EYES. No knife, pain, or risk, and I restore lost vision by a method known and used only by me. My patients are not confined to a dark room for a single moment, neither are bandages necessary. Successful in upwards of 10,000 cases. Not one failure.

MY HOME TREATMENT is designed for those who cannot come to my office. It is perfectly harmless and so perfected that you can cure yourself at home. It has been successful in cases not benefited by other treatments.

MY LATEST BOOK—"Diseases of the Eye; Their Cure Without Surgery," is FREE. It tells you what you want to know, and gives testimonials of other prominent people whom I have cured of eye diseases and defects, and other causes of blindness. A postal card will do. Write to-day.

Positively no medicines sent and no charges made until you begin treatment. I will not bother you with C. O. D. packages. You will receive my personal attention.

P. C. MADISON, M.D., Suite 272, 80 Dearborn Street, CHICAGO

